

FALL NUMBER 1919

FEB 4 1920

No. 3

THE AMERICAN INDIAN

CONTENTS

Our Duty Today	Thomas G. Bishop	127
An Address in Defense of the Rights of the Crow Indians and the Indians Generally	Robert Yellowtail	130
Simon Kahquados (Wisconsin Pottawatamie)	-	138
Editorial Comments	- - - - -	139
What of the Chippewas?	- - - - -	141
Washington News Items	- - - - -	142
Thomas L. Sloan	- - - - -	143
Annual Convention	- - - - -	145
Seattle Boy Astounds Scientists	- - - - -	181
Comments of the Press	- - - - -	183

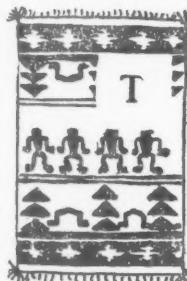
PUBLISHED BY
THE SOCIETY OF AMERICAN INDIANS

\$1.00 A Year

Copyright 1920 by the Society of American Indians

25c A Copy.

THE AMERICAN INDIAN MAGAZINE



The American Indian Magazine is issued quarterly and published at Cooperstown, N. Y.

The editors aim to make this journal the medium of communication between students and friends of the American Indian, especially between those engaged in the uplift and advancement of the race. Its text matter is the best that can be secured from the pens of Indians who think along racial lines and from non-Indians whose interest in the affairs of the race is a demonstrated fact.

The Editorial Board has undertaken to carry out the purposes of the Society of American Indians and to afford the American Indian a dignified national organ that shall be peculiarly his own, and published independent of any governmental or sectarian control.

The Editorial Board invites friends of the race to unite with the native American in providing the Journal with a high quality of contributions. Although contributions are reviewed as far as possible, the Magazine merely prints them and the authors of the accepted articles are responsible for the opinions they express. The ideas and desires of individuals may not be in harmony with the policy or expressed beliefs of the Editors but upon a free platform free speech is not to be denied. Contributors must realize that this Magazine cannot undertake to promote individual interests or engage in personal discussions. "The honor of the race and the good of the country shall be paramount."

The purpose of this Magazine is to spread as widely as possible for the use of Indians, non-Indian friends, students, social workers, and teachers the ideas and needs of the race, and to serve as an instrument through and by which the objects of the Society of American Indians may be achieved. We shall be glad to have the American press utilize such material as we may publish where it seems of advantage, and permission will be cheerfully granted providing due credit is given the Journal and the author of the article.

Authors and publishers are invited to send to the Editor-General, for editorial consideration in the Magazine such works of racial, scientific, or sociological interest as may prove of value to the readers of this publication.

All contributions should be sent to The Editor of The American Indian Magazine, 711 20th St., N. W., Washington, D. C., and not to the publication house at Cooperstown, N. Y.



T
W
M
of

Application for Membership

To the Secretary-Treasurer:

THE SOCIETY OF AMERICAN INDIANS
711 20th St., N. W., Washington, D. C.

SIR:—I desire to become an..... Member of
The Society of American Indians and enclose herewith.....
.....for

Check, Draft or Money Order

Membership dues for 1919 \$2.00

Donation to further work of Society.....\$.....

Total

Signature of Applicant.

Address of Applicant—Give fully and write plainly.

Fill for Active or Junior Membership only

Tribe..... Age..... Degree Indian Blood.....

Where enrolled

Make remittance by Check, Draft or Money Order, payable to The Society of American Indians, and send to 711 20th St., N. W., Washington, D. C.

If you have not paid your dues for 1919

FILL THIS OUT IMMEDIATELY

Secretary-Treasurer
The Society of American Indians,
711 20th St., N. W.,
Washington, D. C.

Enclosed please find my annual dues for 1919 \$2.00
Also dues in which I am in arrears for \$
And to further the work of our Society, I give \$

Total.....

Signed.....

Address......

Active or Associate.....

The American Indian Magazine

Published as

The Quarterly Journal of the Society of American Indians

VOL. VII

FALL NUMBER, 1919

No. 3

THOMAS L. SLOAN,
President
3459 Macomb N. W.
Washington, D. C.

THEO. D. BEAULIEU,
Vice-President,
White Earth, Minn.

THOMAS G. BISHOP,
Secretary-Treasurer,
711 20th St., N. W.
Washington, D. C.

JOHN CARL,
Vice-President Membership,
Mahnomen, Minn.

JAMES IRVING,
Vice President Education,
Woodstock, Minn.

HON. C. D. CARTER,
Vice-President Legislation,
M. C., Washington, D. C.

REV. SHERMAN COOLIDGE, Chairman Advisory Board, Denver, Colorado.

Entered as Second Class Matter at the Post Office at Cooperstown, N. Y., in Accord with the Act of Congress, August 24, 1912.

Subscription to Members included in Membership fee, \$2.00. To Non-Members \$1.00
25 cents per copy.

Published for the Society of American Indians, by the American Indian Magazine Publishing Committee.

THE WASSAJA

Single Copies 5c.
50c. Per Year
\$2.00 for 100 Copies

A little spicy weekly paper published by Dr. Carlos Montezuma.

Copies of
Dr. Montezuma's lecture, *Let My People Go*, read
before the Conference of
The Society of American Indians
at Lawrence, Kansas, September 30, 1915
may be purchased for 10c. per copy or \$7.00 per 100.

Address: DR. CARLOS MONTEZUMA

3135 South Park Avenue
CHICAGO, ILL.

e

3

h

p

t

1

2

3

4

5

6

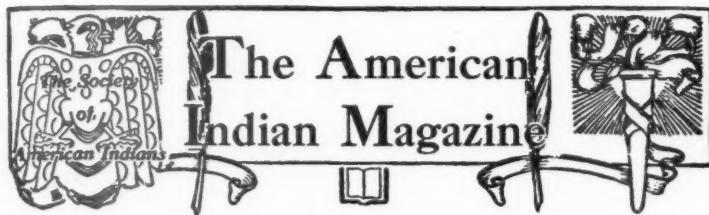
7

1
2
3
4
5
6
7

XI



THOMAS G. BISHOP



The Quarterly Journal of the Society of American Indians
"For the Honor of the Race and the Good of the Country"

Vol. VII

FALL NUMBER, 1919

No. 3

OUR DUTY TODAY

BY

THOMAS G. BISHOP

About six years ago my people and I together with some of our white friends in the western district of the State of Washington took upon ourselves the study of the "Indian problem" and tried to find a practical solution. We believed then that the oversight of Indian justice lay in the fact that the members of Congress lacked interest in our affairs and cared less for the integrity of the government of the first Americans. Since then, however, I am satisfied from what I have seen that the members in Congress from our state were in sympathy with the Indian cause and stood for just and equitable legislation for us. In this there is not the slightest doubt especially since the conclusion of the great war.

During the year 1916 I was sent by my people to the city of Washington, D. C., for the purpose of studying the situation and to learn, if possible, the real cause of this indifference to the

Indians' human rights. After four months work I returned home and in January, 1918, again came back to the nation's capital to continue the work previously begun. Now, I am ready to submit a report to my people, a copy of which I place in your hands. The story of my work would be very short were it to be measured by the things actually accomplished, though in some instances I did succeed fairly well. This report is mainly the result of my observation and convictions since coming to Washington.

The wardship for the Indian which started with earnest friends trying to protect the property of the Red Man for a time, now has been utilized by a huge political machine, a job-perpetuator to an army of 9000 employees. This is the Indian Bureau, seeking always its own interests and then recommending to Congress such legislation as it approves. The cause of the Indians' troubles is the Indian Bureau.

It must preserve itself, hence must declare Indians incompetent or else put itself out of existence. Each year it recommends the increase of salaries for its members which swells the so-called "Indian Appropriation Bill," which in reality is nothing more than an "Indian Bureau Appropriation Bill," as it seems to many of us who know some of the inside workings of this bureau system. Thus, year by year when Indians are supposed to become more educated, this Indian Bureau, instead of decreasing itself has been increasing itself from a few hundred to this present army of 9000 people and the appropriation from a few million dollars to fifteen million dollars annually. The Indian Bureau has repeatedly recommended to Congress the spending of Indian moneys with the plea that the Indian can, if he wants to, resort to the courts for redress. How in the name of sense is this possible when the Indians are non-citizens of the United States, without a voice in the courts even? It is strange that Congress looks to this selfcentered bureaucracy for recommendations on legislation for Indians. It is my firm belief that when the American public gets thoroughly aroused on the Indian question and authentic enlightenment is given it will have a telling effect on Congress. The public is eager for this information. Let it be our earnest duty to supply it.

As stated before, the chief cause of all Indian troubles is the Indian Bureau and now let us pass in review, as it were, and see just why this is so. The Indian Bureau has rented Indian property at a much lower rate than offered the Indian owners by applicants or neighbors; it has rented tribal and reservation lands at a lower rate than could have been secured by appli-

cants on the tracts; it has shown discrimination in matters of leases to the financial loss of the Indian. It has used the Indian tribal funds for "stock-raising" and proved conclusively by these experiments the utter impracticability of its "stock-raising" by jumbled reports after years of this "experimenting." It has denied us the right of citizenship, a right and privilege so dear to every American and all the more to the only Real American, by attaching obnoxious tails to every bill tending to free the Indian from wardship—denied us citizenship in our own country. Where in this whole world is there a similar condition, a condition that is even worse than slavery? Think of it! It stubbornly objects to Indians visiting with each other on their reservations for the purpose of holding social meetings which is absolutely contrary to American practices. It has repeatedly denied us that all-sacred right—our religious beliefs. It has taught our young men dishonesty by advising them to repudiate their just debts and making it impossible for them to pay by withholding their moneys. It has transferred unscrupulous agents who were found guilty and unmindful of their duties for which they were receiving salaries to other agencies instead of discharging them from the government employ. It has been negligent in its duties toward the Indians, its wards, but faithful to its pets who find excuses for its "system" of nefarious work—the ever protection of "bureauism." It has created and built this machine and protects its "efficiency" by support of a body known as INFECTORS, but sometimes called "inspectors," whose sole duties are to do "field duty." Whatever the meaning of that is we may surmise. It has created a "competency

commission" whose duty it is to judge the competent Indian from the incompetent one. Holy God! Are they themselves *competent*? If they are, why do they remain satisfied to work for salaries instead of getting into business for themselves? Are they to look into the same mirror and judge the qualifications of others by the reflection they see there? With all seriousness, it's enough to make one smile were it not so ruinous to the interest of the Indian. The Indian Bureau has supplanted law with "rules and regulations" and superceded laws with personal judgments and opinions. These "rules and regulations" are obnoxious in the extreme to the welfare of the Indians.

Is all this not enough to arouse us to a sense of duty? Is it not time to call a halt? Don't you think it is time to raise our voices in protest? Since so many of our brothers, our sons and sires served faithfully in the war, do you not think it our sacred duty to inform ourselves and our thousands of white friends of the true situation and at least assist in a prompt and just solution of these Indian problems? Do you not think it time to stop serving the enemy by inaction?

When we see the officers of our organization striving to the limit of their strength to advance the cause of our people let us hasten to their aid. This organization is for all the tribes of America. The tug-of-war in rope pulling shows us the importance of strength by added numbers in order to win the game. Not only that, but that side wins which pulls with steady united and concerted effort. Let us remember this when we are tempted to desert our people's welfare for a purely selfish or personal reason.

The Indians' contest is unequal.

There are great odds against us but success is not impossible if we will pull together. Because we are small in numbers, as a race in whole, it is more important that *all* tribes get together in this—our national organization. Repeatedly we are asked by members of Congress, "Why don't the Indians organize?" Well, why don't we? We can if we will. We *must* if we are to accomplish anything worth while. Two or three can't do it, or two or three tribes, but every Indian of every tribe in this whole country must work in unison toward one end—that of obtaining justice and freedom from oppression.

Once two boys took a walk together in the woods and one of them had a sling shot with which he was knocking off the leaves of trees. Pretty soon they came to a large tree on one branch of which was a hornets' nest. The boy without the sling-shot said to the one who had, "Why don't you hit the hornet's nest?" "Oh, no," said the boy with the sling-shot, "they're organized." Now, my friends, let us show Congress that we can become organized. Let us learn the example set by the wasps. The time is ripe. The day is at hand. Thousands of our friends of the dominant race are asking us what they can do for our cause; thousands stand ready to help us with their influence and time and money, but they don't know what to do. They are asking for a solution to this "problem;" we are asking for a solution—in fact, the only ones who don't seem inclined to want a solution is the Indian Bureau. We have a great campaign before us; we have a just duty to perform; we cannot afford to treat this question with indifference as it concerns each and all of us, regardless of our degree of Indian blood and

regardless of the name of the tribe we belong to. Let us go forward as our forefathers did, unafraid—like our boys who went "over there"—and let us *stay forward* without fear of the possible inconveniences it may cause us for the result we wish to obtain—freedom from the Indian Bureau. We demonstrated the material we were made of when so many of our boys gave their blood for this country, this country that ought to be their country but is not because of the bonds that are holding them. They made a glorious record, and we shouldn't let that

Indian reputation die down now after the war. We should continue this fight so nobly started by the boys who went "over there." We owe it to the hundreds of prisoners on the reservations who are clamoring for relief from oppression much greater than dreamed of and so closely akin to that autocracy they so willingly fought against in the war that the two are hardly distinguishable. Let us get together, my brothers and sisters, for the supreme law of the United States, the Constitution, is behind us.

AN ADDRESS

*In Defense of the Rights of the Crow Indians, and the Indians Generally,
Before the Senate Committee on Indian Affairs, by*

ROBERT YELLOWTAIL, SEPTEMBER 9, 1919

MR. CHAIRMAN AND GENTLEMEN OF THE COMMITTEE:

The American Indian, also a creature of God, claims, as you yourselves do, to be endowed with certain inalienable rights, among which are life, liberty and the pursuit of happiness. He further maintains, as his inherent right, the right to choose the manner in which he shall seek his own happiness.

Mr. Chairman, how well he has performed this task of living needs but a glance at his history as you yourselves have recorded it.

1st. You found him on this side of this continent, in well organized organizations, living in accordance with well established customs, corresponding to the statutes in your archives of law, and under which he regulated and conducted his daily life and continuing to

the westward coast you found him exactly the same until you met the mighty waters of the Pacific; and, Gentlemen, were you not impressd as you read of him, of the manly courage, the powerful physique, and the manly stamina so often recited about him and that he so ably exhibited.

2nd. This Government in its wisdom saw fit to change this man of nature in a desire to make of him exactly the reverse of what he had been, for how long nobody knows, and, accordingly, Mr. Chairman, the military forces of this nation were turned loose, free-handed, responsible to nobody but themselves, to accomplish this act; how well they did it, Mr. Chairman, I leave to this Committee to judge.

3rd. In the prosecution of that program, Mr. Chairman, it necessitated the reserving, and in many instances, the imprisonment, of these people; in the case of the Crows, it was not by compulsory subjugation or imprisonment, but by mutual agreement through treaty between our Chiefs and yours that we designated certain of our lands in what is now the State of Montana as our homes, and which were as follows:

By the Treaty of August 4, 1825, we treated for the purpose of perpetuating the friendship which had theretofore existed, and also to remove all future causes of dissension, as it affects the friendship between the United States and the Crow Tribe of Indians, and this we have observed to this very day.

By the Treaty of September 17, 1851, we again recited, as one of our purposes, to continue the establishment of peaceful relations between ourselves, to abstain in the future from all hostilities whatsoever between ourselves, to maintain good faith and friendship in all our mutual intercourse, and to make an effective and lasting peace. This we have also observed to this very day. We also agreed in said treaty that the territory of the Crow Nation should commence at the mouth of Powder River on the Yellowstone; thence up Powder River to its sources; thence along the main range of the Black Hills and Wind River Mountains to the headwaters of the Yellowstone River; thence down the Yellowstone River to the mouth of Twenty-five Yard Creek; then to the headwaters of the Muscle-shell River; thence down the Muscle-shell River to its mouth; thence to the headwaters of the Big Dry Creek, and thence to its mouth.

Again in our treaty with you May 7,

1868, we recited "that peace from this day forward between the United States and the Crows shall continue forever," and again, Mr. Chairman, we can say that we have executed our part as men.

Again by Article 2 of that Treaty we agreed as follows:

"The United States agrees that the following district of country, to wit: Commencing where the 107th degree of longitude west of Greenwich crosses the south boundary of Montana Territory; thence north along said 107th meridian to the mid-channel of the Yellowstone River; thence up said mid-channel of the Yellowstone to the point where it crosses the said southern boundary of Montana, being the 45th degree of north latitude; and thence east along said parallel of latitude to the place of beginning, shall be, and the same is, set apart for the absolute and undisturbed use and occupation of the Indians herein named, and for such other friendly tribes or individual Indians, as from time to time they may be willing, with the consent of the United States, to admit amongst them."

Then by Article 4 of the same Treaty, it was agreed that we would make those lands our permanent home.

By Article 11 of the same Treaty, it was agreed that no portion of the lands therein described could be ceded without first obtaining our common consent thereto.

Again by our agreement of 1880, at your behest, we agreed to certain cessions unhesitatingly, but which for some reason was not ratified, but which, in any event, showed our willingness in every instance to comply with your wishes, and here again, Mr. Chairman, we have proven to you that our word was good no matter what the sacrifices

were. (Treaty of 1880 was ratified April 11, 1882. (22 Stat. 45.)

Again by our treaty of 1882, and in our last Treaty of April 27, 1904, we made still further cessions of land to you, in compliance with your request. All of these treaties in their entirety were penned by your Commissioners, the Crow Indians merely acquiescing to your requests, thus again proving their willingness to at all times meet your requests and demands.

Now, Mr. Chairman, is it not fair, and have we not earned the right to request of you only this once, not a half dozen times, as you have requested of us, to give to us, for once, what we request of you; to let us once exercise our own judgment with respect to the disposition of our last estate. I hope the Gentlemen of this Committee will see the fairness of this, our first request, and seeing this fairness will concede the justness of our request.

In this connection, Gentlemen, I might also state that we have always been friends to this Government, never having engaged in any hostilities against it. On the other hand, we befriended you, we assisted you, we gave you such aid and comfort as enabled your generals to settle with less difficulty and to your decided advantage, the many disputes that were settled with our neighboring bands or tribes. The old man here, Sits-Down-Spotted, in this connection personally rendered you valuable service as a scout and guide over that then trackless wilderness, beset with a multitude of dangers. He is a personal friend of General Miles. Many others also rendered much assistance, and in doing so risked their lives to assist you when you were sorely in need.

Now, Gentlemen, I have proven to you that when we had the chance we

befriended you when you were sorely in need; we assisted you, and now, my friends, we humbly request that at this time you consider the possibility of reciprocating that favor, which is within your power to give us in this our hour of need.

Now, Mr. Chairman, these being our solemn covenants then entered into, at your behest, between and by your representatives and ours, and I can state, standing here before all men, that never, so far as we have been concerned, have they ever been ignored or abrogated, and very naturally we expect the same of you. Are they not then, Mr. Chairman, to be considered sacred? Surely the "scrap of paper" idea never entered the minds of your President or your Commissioners when they treated with us.

Now then, Mr. Chairman, if you look through these sacred covenants, you will not find in any of them any reservations or prior agreements, to take or sell any portion of our lands, so set aside, against our wishes for schools or for any other purposes to any state or to anybody else, but, on the other hand, it was solemnly agreed that no portion of it shall be disposed of until our consent thereto had been duly given. This was the condition of our agreement then.

Mr. Chairman, the fact of the matter has been that from the day that we treated with your Commissioners for presumably a new birth of freedom, equal to at least the one which we gave up at your bidding, and in many respects you assured us that it would be better, and taking you at your word, and right then and there turning right about face, we followed you as a child follows its father, believing, because of your presence and the faith we reposed in you, that there would be no

cause for any alarm, we followed you into what was then a perfect dark. Mr. Chairman, how well you have performed your side of this covenant and how well you have fulfilled this trust, that we unhesitatingly reposed in you, we leave to the world at large to judge.

Mr. Chairman, it is peculiar and strange to me, however, that after such elaborate and distinct understandings, it should develop that today, after over half a century since our agreement, you have not upon your statute books, nor in your archives of law, so far as I know, one law that permits us to think free, act free, expand free and to decide free without first having to go and ask a total stranger that you call the Secretary of the Interior, in all humbleness and humiliation—"How about this, Mr. Secretary, can I have permission to do this, and, can I have permission to do that, etc." Ah, Mr. Chairman! If you had given us an inkling then of what has since transpired, I am sure that our fathers would have then held their ground until every last one of them were dead, or until you saw fit to guarantee to us in more explicit assurances something more humane, something of that blessing of civil life, peculiar to this country alone, that you call "Americanism."

Mr. Chairman, your President but yesterday assured the people of this great country, and also the people of the whole world, that the right of self-determination shall not be denied to any people, no matter where they live, nor how small or weak they may be, nor what their previous conditions of servitude may have been. He has stood before the whole world for the past three years at least as the champion of the rights of humanity and of the cause of the weak and dependent peoples of this earth. He has told us that

this so-called League of Nations was conceived for the express purpose of lifting from the shoulders of burdened humanity this unnecessary load of care. If that is the case, Mr. Chairman, I shall deem it my most immediate duty to see that every Indian in the United States shall do what he can for the speedy passage of that measure, but, on the other hand, Mr. Chairman, this thought has often occurred to me, that perhaps the case of the North American Indian may never have entered the mind of our great President when he uttered those solemn words; that perhaps in the final draft of this League of Nations document, a proviso might be inserted to read something like this:

"That in no case shall this be construed to mean that the Indians of the United States shall be entitled to the rights and privileges expressed herein, or the right of self-determination, as it is understood herein, but that their freedom and future shall be left subject to such rules and regulations as the Secretary of the Interior may in his discretion prescribe."

I, and the rest of my people, sincerely hope and pray that the President, in this great scheme of enforcing upon all Nations of the earth the adoption of this great principle of the brotherhood of man and nations, and that the inherent right of each one is that of the right of self-determination; I hope, Mr. Chairman, that he will not forget that within the boundaries of his own nation are the American Indians who have no rights whatsoever—not even the right to think for themselves—that in his great wisdom he may say to Congress:

"Let us, as speedily as possible, cut out this idea of 'subjecting the lot of these people to the discretion of the Secretary of the Interior' and let us

henceforth give to the these people also a share of this new birth of freedom which is about to dawn the world over."

Mr. Chairman, I hold that the Crow Indian Reservation is a separate, semi-sovereign Nation in itself, not belonging to any state, nor confined within the boundary lines of any state of the Union, and that until such proper cessions, as had been agreed to and as expressed in our covenant, have been duly complied with, no Senator or anybody else, so far as that is concerned, has any right to claim the right to tear us asunder by the continued introduction of bills here without our consent, and simply because of our geographical proximity to his state or his home, or because his constituents prevail upon him to act; neither has he the right to dictate to us what we shall hold as our final homesteads, in this our last stand against the ever encroaching hand, nor continue to disturb our peace of mind by a constant agitation to deprive us of our lands, that were to begin with ours, not his, and not given to us by anybody. This Nation should be only too ready, as an atonement for our treatment in the past, to willingly grant to the Indian people of this country, their unquestionable and undeniable right to determine how much of their own lands they shall retain as their homes and how much they shall dispose of to outsiders.

Mr. Chairman, the Crow Indians are at this moment making their last stand against the encroaching hand; they see their lands about to be snatched from them; they have for the past eighteen years witnessed many such attempts, but only for the vigilance of their friends here in Congress and elsewhere, have they been able to withhold and keep at a distance the ag-

gressors. I am most certain that the gentlemen of this Committee are conscious of the obligations that their fathers, predecessors, and Commissioners have placed upon their shoulders that in the determination of this matter that affects the very existence of the Indians tomorrow, you will not forget that an agreement in writing, touching most strongly upon this question at issue, is somewhere in your archives of law, and that more than this, you yourselves penned every word of it, the Indians merely acquiescing at your behest.

Mr. Chairman, surely you will not deny, in this connection, that it is the undeniable right of all the Indian tribes of this Country to be entitled to have a court in which to try out any claims the Indians may have against the Government, that arise out of treaties, agreements or acts of Congress, or which are due to losses or damages suffered by reason of wrongful acts of officials or employees of the Government, charged with the care, custody or administration of Indian property. The task of procuring such court and thereafter of preparing, presenting and prosecuting therein the claims of all tribes, requires, first, the assistance of competent legal counsel, with both financial and legal ability, as well as talent, at their command, and, also, one who will stand ready to advance, if necessary, the necessary finances in order to properly and successfully conduct the prosecution of any of their claims.

Mr. Chairman, to accord them the right to select and employ such legal assistance, without any foreign interference whatsoever, is an inalienable right of every American Indian just as much as it is of every citizen of this country, and for anyone whomsoever

to interfere with, or defeat; this right of self-protection and determination on the Indian's part, or for an official or other employee of a debtor Government to do so, not only violates this fundamental right of the Indians, but raises a presumption of hostility, if nothing worse, on the part of the employee against the Indian; but, for the guardian of the Indian to assume this attitude toward his wards, when perhaps his very salary is being paid, in part if not wholly, out of the ward's funds, is seemingly such a perversion of justice as to justify the designation of the act as an anomaly.

And thus, Mr. Chairman, in the very nature of things, if the Indians are deprived of this right to select free-handed, and employ legal counsel, responsible solely to them for honest, disinterested, efficient service, little hope of success remains to the Indian. If the selection of counsel, of the terms of service, the kind and amount of compensation are dictated and controlled by the debtor Government and employees, surely, such counsel is sorely fettered in the performance of loyal service to the Indian, and in such case the declaration of one of the best known Indian lawyers, formerly a tribal attorney, now a member of Congress, and as good a citizen as ever walked in this country, is as follows:

Mr. Hastings said: "They have certain differences with the department. They cannot be represented up here before the Committees of Congress. They cannot send an attorney here; they cannot send their tribal council here. There is no way for them to present their claims to Congress now without the permission of the Secretary of the Interior."

In response to the views of a member of the House, opposing him, Mr.

Hastings said, "The Gentleman has not had the experience upon these Indian matters some of the rest of us have had. Personally, I have lived under the department every day of my life. We have been under the supervision of the Interior Department down there in Oklahoma always, and if you are going to allow the Secretary of the Interior to pick the attorney, to let him be hand-picked, you might as well have none at all, because the attorney then must go down and first get orders from the Department and the Commissioner of Indian Affairs, else he will not be employed the next year. His employment depends upon his representing their views and not the views of the Indian."

He made his position clearer still. "Now I have always contended that these people with these large interests ought to be represented by a high class attorney, and I believe they ought to have something to say about naming him. Let me say to the Gentlemen, for years I was attorney for the Cherokee Tribe of Indians, and representing them before the Committee of Congress and before the Departments, and before the courts here, I do not believe that any tribal representations ought to be dictated to by the Commissioner of Indians Affairs or the Secretary of the Interior." After an interruption Mr. Hastings proceeded: "I will say that all these tribal attorneys that are now employed where approval has to be made by the Secretary of the Interior, they cannot, of course, represent any other views than those entertained by the Department."

Now, Mr. Chairman, what is true of the Osages is true of every other Indian tribe in the country.

Thus, from the foregoing, it is plain that the history of Indian litigation

proves conclusively that the Indians are altogether capable of selecting their own counsel, and it should not be denied them. To select the Counsel is the Indian's right, inherently fixed; to deprive him thereof is essentially a wrong—an injustice, and I am tempted to say, almost a crime.

Now, in conclusion, Mr. Chairman, permit me to say that the Indians of this country will grow better and become better and more intelligent and useful citizens, just in proportion as you make it possible for them to be freer and happier just in proportion as you permit fewer thrusts and snatches at their lands; just in proportion as you allow them to exercise more intellectual liberty; just in proportion as you permit them personal liberty, free thought and the freest expression thereof, for free thought never gave us anything else but the truth just exactly the same as your own race has grown better; just in proportion to their exercise of freedom of body, of mind and thought, plus the freest expression thereof, the history of all nations tell us that they have grown better only in proportion as they have grown free; and I am here, Gentlemen, to advocate that proposition for the American Indian, who is still held in bondage as a political slave; by this great government as an intellectual slave and as an intellectual serf, and now, Gentlemen, I ask of you, that has not the time arrived when we ought to begin at least to think of giving to these people more of the essence of that happier life as you live it, and to permit them to enjoy a little more of that enviable condition of freedom peculiar only to American civil life that you call "Americanism?"

In short, Mr. Chairman, and Gentlemen of the Committee, I mean to say,

that, not until every American Indian is clothed with *Unconditional American Citizenship*, not until you can truly say that he is fullfledged in that respect, enjoying its rights, privileges and immunities and discharging its responsibilities, the same as any other citizen of this his native land, can the Indians themselves say, that they are free; for as I see it, Gentlemen, American citizenship, testing one hundred per cent pure, means nothing else than freedom; freedom in the broadest and most comprehensive sense of the word.

Perhaps, Mr. Chairman, there are certain conditions of ability to be demonstrated, certain patriotic requirements of a sacrificing nature, also to be demonstrated; if so, I reply by saying to you: look the country over and in every field of endeavor leading up from private enterprises, on up through the different departments of the Government, and continuing on up to the halls of Congress, you will find him most successfully competing with the best that this Nation has; surely he has demonstrated beyond any doubt whatsoever his ability as a man, and even now the name of one of them is being mentioned as a presidential possibility. If, on the other hand, Mr. Chairman, the unshirking performance of military duty be a requirement, then I say to you Gentlemen, you owe him his papers right this minute, for in every battle since the Revolution on up and to, and including the one just over, he has fought, and on just so many battle-fields he lies buried.

Gentlemen, your own General Pershing saw fit to pin upon their breasts, in recognition of their distinguished services, every cross of honor in existence, excepting of course the iron cross. Now, Gentlemen, that in brief, is the manner in which we

have conducted ourselves; then, are we not worthy of your most affectionate friendship and do you not think that we are entitled to our demand—that is the big question?

My people are awaiting for that day beyond that misty, hazy and clouded horizon to dawn, when they can say with all proudness that they, too, are

full-fledged AMERICAN CITIZENS.

Gentlemen of the Committee, we now entrust the verdict in our case to your kind, thoughtful and careful consideration. We hope we will find friends among you, that will plead our cause in the Congress of the United States whenever such cause hangs in the balance.

The following poem was written by Mr. DeWitt Hare, a Sioux Indian residing at Minneapolis, Minnesota. Mr. Hare was educated in the schools of South Dakota. The Indian race may be proud of one of its number whose thoughts come to him in the Indian language and who can well express them in the English language:

The mighty rivers, vales and templed hills;
Thy silv'ry lakes and pine clad mountains bold
To thee, all nature, brings a wond'rous thrill
Thy praises by the cataract unrolled.

REFRAIN :

America, my native land, I love thee!
With true heart, here, I offer thee,
my all.
When clouds of war, in menace, burst
above thee—
I answer with fierce joy, thy thund'rous call.

America, my native land, I love thee!
Primeval home of my forefathers brave—
My fathers, strong, and wild and fiercely free—
To thee, their true allegiance, gladly gave.

In Freedom's path were they the land's first born,
With noblest love of justice and of right;
They fought to hold their own with each new morn—
In darkest days their hope was ever bright.

America, my native land, I love thee
To shores of thy magnificent domain
Came people of all classes and degree
To search, with zeal, the heights of Freedom's plain—
Thy rays, resplendent, shine on all the lands—
Sublimely, pouring heaven's gracious light—
As signal, now, to burst the tyrant's bands
And welcome Freedom's reign, of law and right.

This poem was set to music by Ida Marie Axness-Beck. Together these two lovers of music rendered the production at the Conference of The Society of American Indians. It was received with much applause by the officers, delegates and many visitors present. Favorable notice was given in the Minneapolis press.



SIMON KAHQUADOS*—(WISCONSIN POTTAWATAMIE)

Simon Kahquados, is a member of the Wisconsin Pottawatamie tribe. He was born in Manitowoc County, Wisconsin, sixty-seven years ago, and is a grandson of Keetos, principal chief of the Wisconsin Pottawatamies. His present home is in Wuasaukee, Forest County, Wisconsin, where he has resided for the past seven years.

While he has never been a regularly appointed Chief, he still is an active

leader, spokesman, delegate and interpreter among his people. Whenever matters of importance arise, where the rights of his people are involved, he is usually called upon to represent them, and to take the principal and active part in the controversy.

He was an active delegate to the Conference of the Society of American Indians held at Minneapolis during the first week of October.

EDITORIAL COMMENTS

Indians who attended the Eighth Annual Conference of The Society of American Indians at Minneapolis are firm in the belief that there is no hope of fair treatment, honest reforms, just administration of the laws to their personal and property rights, the enactment of laws for the benefit of the Indians or receiving the rights and benefits of citizenship according to the laws of the land without abolishing the Indian Bureau.

Indians in attendance at the Conference were from southern California, Oregon, Minnesota, Wisconsin, North and South Dakota, Washington, Oklahoma, Michigan, Colorado, Wyoming and Montana. Every Indian speaker had complaint to make of the Indian Bureau administration of their affairs.

Agents in charge of reservations are thought to be dishonest. That they have no respect for the rights of the Indians and their property. They ignore the laws and exercise arbitrary and illegal power over the person and property of the Indians. Their property, out of which they have made the living for themselves and families, have been ruthlessly taken from them. They have been left destitute, their work destroyed, their initiative broken. Independent men have been made dependent, repressed and oppressed. Comfort and reasonable affluence has been changed to need and want. Such is the hopelessness of reservation supervision under the Indian Bureau.

All such acts are in violation of the laws of the country except when applied to Indians through Indian Bureau administration. They are, however, an invasion of vested rights of

property and transgress all laws and constitutional protection. The Indian Bureau with full knowledge of these conditions makes no effort to remedy the wrongs inflicted or to adjust and recompense the losses suffered. In some instances the Indian Bureau seeks to continue the wrongs and to extend the hold it has wrongfully given by leases of Indian lands to white people and corporations.

The complaint of one Indian delegate was that his people were land poor. They had a great deal of land but it was of no benefit to the Indian owners. The land had been allotted to these Indians under an agreement between the Indian Tribe and the United States whereby they ceded a large territory to the government, and in return were to receive allotments of land in severalty to the individual members of the tribe. This agreement was also an Act of Congress and it provided that the allotments should be held in trust by the United States for the sole use and benefit of the allottee and in case of his decease to his heirs. This delegate told of the old Indian men and women going to the Agency Office for what they thought they had coming to them for the use of their lands. They received nothing. Under the rules and regulations of the Indian Bureau and the supervision of the Indian Agent in charge of the reservation favored cattlemen were given the use of the Indian allotments, without compensation, to graze their cattle upon. Thereby rich cattlemen became richer, and poor Indians, if possible, became poorer. Some of these land-poor Indians received charity out

of taxes paid by the American people, while the favored cattlemen added to the high cost of living on gains made from the use of poor Indians' lands.

Indians need protection against the Indian Bureau and its Agents.

The Indian Bureau uniformly opposes legislation that is helpful to the Indians, that may be administered free from Bureau supervision or that fails to give it some power or money to expend. It is the boast of the Indian Bureau officials that Indians cannot secure legislation through Congress without their approval.

About October 2nd, 1919, Simon White Bird, a Sioux, of the Rose bud Reservation, South Dakota, was imprisoned by the Indian Bureau official in charge of the Rosebud Agency. The Indian had made arrangements to attend a council of the Sioux Nation at American Island which is in the Missouri River near Chamberlain, South Dakota. He had done no wrong. No complaint was made or filed against him. He had violated no laws. Without hearing of witnesses or bond, trial, judgment or sentence he was imprisoned. There was nothing against him but the brutal force of an arbitrary Indian Agent. This is backed by the whole system of the Indian Bureau.

These are the experiences that came to light in the Conference of The Society of American Indians. It is what the Indian Bureau stands for.

The Society of American Indians stands against such acts. It asks justice and decent administration of the laws to the Indians and their property. A decent moral administration of their

affairs. It stands for the citizenship of the parents, and other relatives, of Indians who have served their country as soldiers, sailors and marines.

Congress by open hearings, in which the Indians are entitled to representation, and proper enactments can remedy the wrongs the Indians are suffering. The responsibility lies with Congress. Indians and their property are under the control of the United States through Congress. Every member of Congress from every state is responsible for our Indian policy.

Congress should safeguard the individual and tribal property rights of the Crow Indians. They are robbed of their income and have suffered want because of maladministration. Disease has taken such a hold upon them that they are a menace to the health of the community where they live. Their death rate is greater than their birth rate. Some accounting should be made on behalf of these people.

The address of welcome given by the Mayor of Minneapolis to the Indians in attendance upon the Eighth Annual Conference of The Society of American Indians was very inspiring, pleasing and encouraging. It will long be remembered by those who heard it. The kindly spirit of good will shown by the people and careful attention shown by the management of the St. James Hotel all contributed to the happiness and comfort of those present. It did much to make the conference a success. We are thankful to the citizens of Minneapolis for their consideration and we hope to meet with them again.

WHAT OF THE CHIPPEWAS?

"The war was not in vain because now we have a free country and our people are free and enjoy liberty. Thrones and crowns have fallen and let us hope, forever." This excerpt is from a letter written by one of two brothers who served as officers in the Wurtemburg division of the German army. The letter was addressed to a brother who is a clergyman in this state. The father of these brothers took part with Carl Schurz in the German students' rebellion in 1854 and which resulted disastrously to the cause of liberty, many of the students were imprisoned, executed while others, including Carl Schurz, fled the country. Schurz came to this country and figured conspicuously in the cause of unity, liberty and freedom and which finally resulted in the emancipation of the black man. His brilliant statesmanship was early recognized by President Lincoln and under whom he served as Secretary of the Interior.

Right here in Minnesota there are over 12,000 Chippewa Indians, 90 per cent of whom are industrious, prosperous and as law abiding as any like community in the state, these people under undemocratic bureaucracy are compelled to pay double taxation and are denied the right of self-determination; they are denied the privilege of word or suggestion as to the manner of the disposition of their tribal funds while the officials of the Indian bureau dictates the expenditures of vast sums of these funds annually and mainly for the purpose of paying fat salaries, perquisites which includes the comfort of modern homes, fuel, light, water, automobiles, driving teams,

drivers and chauffeurs for the convenience of some 7,000 officials and employees of the Indian Bureau while many of the Indians, so-called wards of the Government, are struggling against want, hunger and disease.

And it is a notorious fact that there are today, right here in the State of Minnesota, nearly 3,000,000 acres of fertile timber and agricultural lands, ceded to the United States in 1889, to be sold and disposed of and the land rendered productive and taxable and the funds derived therefrom placed in the interest bearing account of the Chippewa Indians of Minnesota. Today, after the lapse of *thirty years* remain locked up in so-called reservations and forest reserves (the latter practically pleasure trysts) and all in utter violation of treaty obligations of the United States and greatly to the lasting injury of the Chippewas, the people of the State and the Nation.

Is it possible that the 11,000 loyal Indian boys who so valiantly fought for humanity, liberty and world democracy, suffered, bled and died within the slaughter limits of "no man's land" at Bellieu Woods, Chateau Thierry, the Argonne Forest and Flanders Field shall have made the supreme sacrifice in vain? THEO. D. BREAULIEU.
White Earth, Minn., Nov. 4, 1919.

Mr. Theodore D. Beaulieu, Vice-President of the Society of American Indians, residing at White Earth, Minn., is being booked for addresses in different portions of the State. Mr. Beaulieu's subject will include the Chippewa Indian Question and other topics of importance to the Indians

generally. His itinerary will include Minneapolis, St. Paul and the leading cities in the northern part of the state.

Last week about fifty members of the Minnesota Chippewas residing in Minneapolis, gathered at the St. James Hotel club rooms and organized a local chapter or branch of The Society of American Indians. There were present Mr. Thomas L. Sloan, President of the National Society of American Indians, of Washington, D. C., and several other prominent Indians, professional and business men of Minneapolis. Dr. DeForest Davis, a prosperous dentist was chosen president and Mr. Clarence R. Beaulieu, employed in the Railroad and Warehouse service was chosen vice-president of the local organization.

A community center or literary organization has been organized in White

Earth, Minn., the object being to revive the Sunday evening song service which formed a most entertaining feature of the school year under governmental auspices. The purposes of the organization embraces a series of public meetings to be held at least twice every month. The meeting place will not tolerate any questions involving religious, social or political controversy but a place where men, women and children may come to spend an hour, singing hymns, to seek knowledge, intelligent mental inspiration and a friendly interchange of thoughts. Talks on all wholesome topics, appropriate entertainments including vocal and instrumental music, readings and recitations, as also speaking will provide the evening program. Steps have already been taken to secure the services of outside speakers. A meeting has been arranged to take place on Sunday the 9th inst.

WASHINGTON NEWS ITEMS

John Arten, a Chippewa of Fon du Lac, Minnesota, is a delegate to Washington on behalf of his band of the Chippewa Tribe of Indians. Mr. Arten is an active member of The Society of American Indians.

James Archdale from Fort Peck, Montana, is in the city of Washington, D. C., looking after personal matters and also some tribal affairs. Fort Peck is in the drought stricken district of Montana where both white people and Indians are in want because of crop failures.

Alfred C. Smith, a Yankton Sioux from Greenwood, S. D. is here looking after legislation before Congress.

Louis Provost from the Pine Ridge

Reservation, South Dakota, is likewise a visitor in the city and tells us the real estate business in his country is good. Undoubtedly this is the result of the indiscriminate issuance of fee patents.

From the Cherokee Tribe comes Joseph Scott of Sallrsaw, Oklahoma, who is making a study of Indian allotment laws.

Joseph Brother Of All, a Yanktonai Sioux of Crow Creek, South Dakota, has been calling at the Indian Bureau for a fee patent for part of his land. Joseph was overseas with the 88th Division of the A. E. F. and, although he has served his government in the highest capacity possible, and Congress in recognition of such services has de-

clared that all who have rendered such services are citizens, the Indian Bureau insists upon treating him as an incompetent Indian. His fee patent must be sent to an Indian Agent who will deliver it to him. This involves delay,

and some expense which could have been avoided had the Bureau delivered it to him personally. Perhaps the Indian Agent is looking after the interest of some individual or corporation that wants this particular land.

Thomas L. Sloan

If there was ever a man that made the Indian Bureau feel uneasy, it was Tommy Sloan. If there was ever a man who stood up for the Indian, it was Tommy Sloan. The Indian Bureau and Tommy Sloan mix like oil and water. They are incompatible on matters pertaining to Indians. Who is this man Sloan, anyway? He is the man who ran for the Commissionership of Indian Affairs and got left. The question at that time was whether the Indian Office lost anything or the Indians gained anything. It is safe to say, the Indians did not lose anything but gained a closer relation with Tommy Sloan.

Tommy Sloan is our newly elected President of The Society of American Indians. No one elected him, but he elected himself. We were perfectly satisfied to have the same officers to serve for the ensuing year. Not so. Fate drifted. Half an hour, this man Sloan held his audience spell-bound as he clearly, logically and legally laid down the relation of the Indians to the Indian Bureau and how the Indian Bureau system mistreats the Indians. Loyal were his words by his knowledge of law. It was a speech never to be forgotten. His eloquent speech made him President of The Society of American Indians.

No better Indian is more widely

known to us than Tommy Sloan. He has been rolled over, tested and found to be true to his race. Others would have given up in sticking to the Indians, but Tommy stuck. He made good what others said he could not do. That is the stuff Hampton injects into its pupils. Mr. Sloan is a selfmade Indian man; he worked and made his way from a reservation to the highest profession, that of attorney-at-law. He is a living contradiction of the Indian Bureau's faith in the Indians, that the law of evolution must not be overlooked in the progress of the Indian race. Tommy Sloan believes true to Edgar Guest's inspired words:

"There are thousands who'll tell you it
cannot be done—

There are thousands to prophecy
failure;

There are thousands who'll point to
you, one by one

The dangers that wait to assail you.
But just buckle in, with a bit of a grin.

And take off your coat and go to it.
Just start in to sing as you tackle the
thing

That 'cannot be done,' and—you'll
do it!"

Tommy believes in evolution, but he does not believe in taking hundreds and thousands of years before an In-

dian can become a lawyer. The Indian cause from now on must be fought on a legal basis. For that reason, it is well that Mr. Sloan is elected President of The Society of American Indians. Former officers of the Society have laid the foundation of T. S. A. I. splendidly, and now the Society is ready for effective work. It is the duty of the members and friends of the Indians to stand back of President

Sloan and help him in the great cause of freedom and effectual citizenship for the aboriginal Americans. "Tommy," as we call him because we know him so well, will be faithful to his call as President of T. S. A. I., as he has been loyal to his blood—the Indian race. He will fight the Indian Bureau to the finish and NEVER FALTER WHERE INDIANS' RIGHTS ARE INVOLVED.—*Taken from Wassaja.*

What Became of the Money for Indian Aid

We are voting something like \$10,000,000 or \$11,000,000 primarily for the purpose of taking care of these people who are unable to take care of themselves. I merely wish to observe this, that it would seem the first thing to do would be to take care of the bodily wants of these Indians who cannot take care of themselves, and that at least enough of the \$11,000,000 should go to them so they may have enough to eat and drink and live on. I do not, however, think it is the right

thing to say we should vote the \$11,000,000 and that by the existing system the employees should be first taken care of and their salaries paid, and then if any thing is left it should be fed to the Indian. It seems to me that the primary purpose being the care of the Indians, that they should at least be taken care of and the number of employees cut down so there would be enough left for the Indians to live on.—*From a Senate Hearing.*



ANNUAL CONVENTION

The Society of American Indians held its eighth annual convention in the Club Room of the St. James Hotel, Minneapolis, Minnesota, October 2-4 inclusive. Dr. Charles A. Eastman,

President, called the meeting to order. The meeting opened by singing "America," Mr. Jones, of California, at the piano. Rev. Mr. Martin asked the blessing.

OPENING ADDRESS BY DR. CHARLES A. EASTMAN

I find that as matters of this kind come before us, we usually have a brief reading of the last convention but this is not the custom of our Society, as I understand. So we will proceed with the report of the officers as to the activities of the Society. These reports tell of the work of the Society and its members. I want to say to you that as far as I am concerned I have not been very closely in touch with the Society except by records, not having attended any of its meetings except the first one. However, I kept in touch with it through its publication and its utterances and I have always wished it well.

The Society saw fit to have me act for them by electing me last summer as their president, although I was not at the meeting. I was in my home in the East. It was a great effort on my part to accept the position as president. I had made up my mind that I would do what I could for the Indians in my own individual way along the lines I have taken as my life work and that I would not involve myself in any other work as I had so many things to do—my own family affairs. I have a large family to educate and I want to give them the very best I can and I devoted myself to them. It was a struggle in my mind whether I could accept the position so generously offered me by the Society for at that time a great sorrow came to

me and altogether it was a struggle for me to break away from my own work. But I finally accepted the position and then I proceeded to take up the Society's work. Those who are with me in the executive committee have done their part faithfully and most especially the Secretary and Treasurer has entirely devoted herself, for there is no salary attached to any of the offices of the Society. The Society has no money. So it was a striking out in the prairie, trying find a spring of water. This is the condition we went into. But I said, "We have got to do something. When there is a purpose in mind, a definite end, if there is any humanity in it, it will succeed."

I read the constitution of our organization and its by-laws and they touched me very much because it was a fine statement of the principles and purposes for which I have been working in an individual way and I said there is enough in the North American Indian to justify the Society to work for. If we pull together and face things as we stand—squarely—putting aside all differences, we will succeed. We must keep out of the muddy water so that our sight will be clear; we must look toward one principle, the principle for which we are organized—"For the good of the race and the honor of the country."

We are part of this great American

Nation and we must be some good to our country. This country is composed of hundreds of representatives of different nations and they are all contributing materially in its progress. What have we in this? These thoughts were coming to me. We Indians started the whole basis of Americanism. We Indians laid the foundation of freedom and equality and democracy long before any white people come here and those who came took it up, but they do not give us the credit—that this country is absolutely free, to whatever race.

Our Indians had little differences, but these differences were no more than athletic games. We did not take anybody's land, we never enslaved anybody. This was a free country and that was the kind of a country that existed here. We developed man, man was man, and he loved his God. God is everywhere to the Indian. He stands on that, and he says to the world, "You are my brother," and when anybody comes with a friendly attitude, you gave him everything. You gave the white man food, you gave him a bed such as you had, and you carried his burdens, did his errands with the utmost of your strength. That was our ancestors philosophy, and it is our contribution to America. The wisdom of Christianity says Christ put this freedom there. Mohammedanism says Mohammed founded it. Buddhism claims it, but in another way, but we put it all over and we made no distinction in religion. We all believe in the one God. That too was our contribution to this country and we founded it here and established it here before the white man came with his organization. Organization upon organization, the white man is a handy man with organization. He has bounded

honest peoples by laws, but there is no freedom in this country but what is a counterpart of us. When the white people came, they found us in one extreme and now the white people have gone to the other extreme.

If we stick our noses in water, we will drown, but if we do not drink water, we will dry up. If you stick your finger in the fire it will burn but if you do not have fire, you will freeze to death. So are there extremes with our physical and mental lives. God told us to go in the middle of the road. We as Indians have passed from one extreme to the other. We lived outside, we loved outside, we loved nature. We followed the ways of nature. Now we are with the white man and the white man has gone too far the other way. The white man goes faster and faster until now he flies, but it reads on his life, his nerves and his brain.

What I want to say is that we have contributed immensely to this country although they have not given us the credit. We developed man, the principles of democracy. We developed the highest type of reverence for God because we practiced rather than preached. So do not think you have no right here. You, an Indian, be proud! It was our fathers who faced the elements, slept in the snow, on the ground—we stood on our merit, we were men, we were what the world honors now, the world respects, we were that American character, that original American character. The Indian had developed these principles long before the white man came, and it is those principles that are honored by the world. Our people have never gone back on their diplomacy, their word once given, remained. They did not have to write it and stand before God to witness it. They never break

their faith. So have we not contributed something to this country? Surely we have! And we have contributed all there is to the society of man—humanity, physical well being. The only thing we lacked was organization. Again we had gone too far the other way, a little too far. We did not organize. Now, man has gone too far in the other extreme. Organization—until the big organizations now rule everything. Socially, politically, even religiously. But perhaps that is a good thing. If religion came together in one it would be like our own. Organization has been the trouble with the white man. It is all right, but they have gone too far. They organize against each other until the political organizations of Europe bargain with each other and with us, even us. They have secret agreements. Our people always have open agreements. They have confused their treaties by terms that no judge in the world can define in the same way. That is the result of their organization.

So here we are. The original soil men, the original spirit of the soil and the sun. We must stand by this country, we Indians. Poles have their societies. Norwegians have their societies. Swedes have their organizations. The French club together; Greeks club together; Armenians club together; Italians club together and so do the English and all the others and yet they say they are Americans. They say they are. But we are Americans. During this terrible time of the last three or four years, the North American Indian is the only one who has not been challenged for seditious work against the Government or in spy work in favor of the enemy across. The Indians stand staunch and when he was called to arms in defense of this coun-

try, when this country was in danger, our boys, like their fathers of old, needed no urging. They knew their patriotism and they did their work because they loved their country. Every night they would go across that strip of land called "No Man's Land,"—night after night they scouted enemy country and succeeded. They went pussyfooting enemy lines, went foxing the forests and they succeeded. They needed no guides, they needed no assistance. Night after night they went out on dangerous missions. This is our record. Do not drop your head because you are an Indian. Be proud!

When one in authority comes to you, respect him as an officer of the Government, if it is right to respect him, but remember that man has a great responsibility in his hands. He has a contract. It is the highest contract in the world, the civilized world. An agreement between nations. No state laws can affect it, it is as high as the constitution. No passing of law by Congress affects it. Congress can not pass laws to change our contract but it has been doing this because we are little people. Just step over the constitution and the honor of the race. Walk over it. And, furthermore, the department says we are children. We never admitted we were children at all, and by their own acts, we are not children. In the first place, they made treaties with us. Nobody ever will make a treaty with children. He would be a fool to make a treaty with children. They say we are wards of the Government. We simply said to them, "Teach me your handiwork." We said, "Teach my children." We said we would be apprentices for a generation or two. We, who gave the white people their principles of democracy, and yet they say we are children because they are

teaching us. Why, it was an agreement business. We entered into an agreement with them. A nation's honor was involved, but because we lived in teepees, they say, "Hoot, the Indian." They say, "Hoot, he is an Indian. He does not know anything." Why, the Indian can walk all around any white man if he comes in the open. The Indian goes from place to place. He knows where the sun is. He does not have to take his watch or a compass but he knows the hour and he knows where he is all the time. His knowledge is the basis of education and it all comes from one place—God. God gave us only a few ounces of blood—draw that off and the rest is clear. That blood has to feed us.

The white man may put on a stand-up collar and defy God, but you take mother's milk away from him and see where he is. These Indians have the basic foundation of philosophy. The good old mother earth, good old father sun. That is what his philosophy is like. He knows God. He can not define him, but he is God and the Indian knows that and his education stands on that. That which is basic, that is what the Indian has. It comes from the solid mother earth and the sun and it is part of him. The Indian loves the earth, the air, the heat of the sun, and he loves to stand close to it. Look at their courage, honesty. That is what we try to abide by and bring to civilization. We have become part of civilization. We have accepted its religion. We have accepted its custom, but to this civilization we must bring the principle of life such as our race developed.

We are not going to live in teepees all our lives. We are not going to continue our hunting. The white man's hunting is business. We must

conform to this life, this new life, and we have. I do not know of any Indian who has come into this civilization but what his motive is like the white man's—dollar, dollar, dollar. Civilization is founded on that. It will never be otherwise and we too are in that kernel.

There are extremes in everything and extremes are bad. They are bad in our physical life—they are bad in our moral life. I have said that the Indian will save this country. The day when an Indian becomes leader of this country will be the day when civilization may come on a more stable foundation. Not that he is going to take this people back to the woods and the teepees. There is something in this civilization that threatens the very vital parts. There must be a guiding hand and God will take from a small people a man who can do that work. It has been the history of our world. The greatest reformers are from the smallest peoples. It is not necessary that that man should have education. From Moses to Abraham Lincoln it has been the rule. What would be more likely than God would chose one possessing the sturdy characteristics of our race and thrust him into civilization as its leader? Then do not go madly rushing into mud holes. Be ready to help your race, your country.

And this is the object of the Society. We must get our heads and our hearts together. Keep our old characteristics that we have contributed to the country—those characteristics that have been put into the Constitution of the United States itself. The North American Indian has brought equality of man, yet he has not been given credit for it. Among the influx of European people who come in here, some are trying to destroy that which is real

American—equality of man. And our country is trembling—nobody will be safe because it is composed of several different races. We are the original American and still stand by this country as we have always done. So this is the position we are in. The public must know our aims and spirit and it is time for us to organize and stand together. We must not let a bit of machinery speak for us. The Agent, the Bureau, the Inspector are only servants of the Government, just as county officers. We must respect their office, but when they begin to overstep, we must stand on our constitutional rights—our treaty rights. The Indian is not against the Government. The Indian is against the individual who abuses and then not only is the Indian abused, not only is he insulted, but the whole American people as well, and it is up to us to stand on our treaty rights. And there are other good people in the world who are endeavoring and looking toward and moving toward their rights too. The Indians hate no people. Indians never hated any race. European races hate each other, but we could fight because the next time we met, we would give each other everything we had, we would take the shirt from our back and hand it to our brother enemy. This was the habit and characteristic of our ancestors—manliness. We fought and were good losers. We knew God himself is the spirit through the world. He is the pulse of our whole universe and there is no grain of sand too small for God to live in, in the eye of our ancestors, and no rain drop too small for God to live in. They loved Him. We Indians loved the out-doors, the sunshine, we have no racial prejudices. We are color blind. We take opposition to this and to that. One time we thought

this land was big enough for both the white people and us,—their kind of civilization and our kind of civilization. That was the thought of our forefathers, but the white man has simply cut that out, jumped over the fence. They are rough, know no law. Rules and laws make no difference to a white man. He will get over the fence like a wild bull if he smells the hay and the hay is gold. But we do not say that the white man is all bad. They are good at heart, they do the best they can. Their love for gold carries their little boat down the rapids all the time. There are good people among the whites, good people right with us. The American public is with us, but it is the middle man, the half-way man. Some of us are fools to play baby and say they do not know anything, that they want to be as children. Some say they want this machine to take care of the old and the feeble. Why, our Indians will take care of their own old people. The Indian is good at heart, he will go a long way to do good. The Indian will take care of his old people and his little ones. He will not seek help.

There are 300,000 Indians in the United States. If any of them are poor, it would only be a drop in the population of this country. The seas have casted on our shores people from all races, and we are taking care of them from the Government fund, out of the charity fund. Millions are sent back over the seas, to the Belgians, the Armenians, the Poles and to this and to that. Now, we Indians, the United States owes us something. It owes us something in a business way. We have never known charity. Everything we have was promised us in treaties—and more—and they have not given it to us. The United States can

give us nothing because it owes us all. The United States made treaties with us and it has not carried out these treaties, it has misused our treaties. These treaties were agreements, contracts, they cannot change these contracts. A treaty is the highest type of agreement. When a man is building a house, he must be governed by the contract. But the Government misuses these contracts, changes them all the time for this purpose or for that, without consulting us, dividing our lands for this and that, without consulting us. Take our money for whatever they like, and do not consult us. It has been doing this all the time. My father, a full-blooded Sioux, way back in the seventies, came right out of the reservation and took up a homestead under the Homestead Law and my two brothers did the same. When the Government sold these lands, did any Bureau say, "Shoot an arrow into the air and you will be a citizen?"

Indians have power in their hands to get citizenship. We must stand on our treaty rights. We must stand on our constitutional rights and force the Bureau to cease its shameless bluffing, put it right out. So long as we let it rule, we are playing an ignorant Indian. The Indian is discriminated against. He can get anything so long as his money holds out. He can go anywhere so long as he stands on his responsibility and his honor, and he is entitled to be a 100 per cent citizen. All other races can come here and their possessions make no difference in their citizenship. They do not say, you have this or that and you must give up this or that if you become a citizen. They only say this to the Indian to frighten him. An Indian's possessions are not affected by his citizenship rights and it is the Bureau and

friends of the Bureau who cause this report. But it is not so. An Indian can retain his rights under treaties and still be a citizen. Then stand up like a man and look towards the race coming behind you and say, "I will work for my children." Do not make beggars of your grandchildren and this is what surely will happen if the Bureau is not removed.

Why, the greatest things do not come in small packages. We Indians are small, but we are diamonds in this country. Our possessions have been the blessing of the world. This country is ours, but we never never were selfish, we never put a fence around it. We have an open door and everybody comes in and can enjoy it. We do not preach. We practice, and, as an old Indian once said to me and he put it well, "We treated the white man as our mother brought us up and we supposed that he too was brought up by a tender woman and that he would treat us according to his bringing up. But we have been treated shamefully. We Indians put it that way."

We have come here to consider the welfare of our people. Let us get at the principle of the thing. Let us remember that the bloated cabbage is not always better than a nice little cabbage in a sunny place. It is the quality that counts and civilization is inflated material and is suffering now. Religion and everything is suffering and good people just wobble today. Where are things going to end? Let us stand by our constitution and let us continue as always in contributing that stability of truth and principle of life.

We have more than doubled the membership of our society and we have paid all its debts and we have something in the treasury and we are trying to push it right along those

principles. If we are going to express our minds, we are going right against the Indian Bureau and we cannot help it. If we speak the truth, we must go against this Bureau and it seems we must speak the truth. It is not the people, it is not the Government—it is the Indian Bureau. Nearly four months last winter I spent in lecturing in the eastern states. Every audience was interested. They thought the Indian was taken care of. The people do not realize what a czar-like condition prevails throughout Indian reservations. And all these reservations tell the same story—I could go on talking for hours, but they are all alike, all injustices of the Bureau. It is always the same machine that is choking us to death. It is not the Government. But, we can help ourselves, we must unite, pull together. The Government wants the Bureau to do what is good for the Indian. It has faith in the Bureau and will do as the Bureau advises—for the good of the Indian. The Government wants the Indian to progress, is willing for anything that will help the Indian to be honest, upright and Congress will make laws toward this end and appropriate moneys. Now, Congress will find out that these laws are nothing but that the Indian Bureau is only machinery. These laws only are a method of helping the Indian Bureau to get a better hold on the Indian. Congress is beginning to see this. Papers are beginning to print it. Woman Suffrage is beginning to take it up. The Indian Bureau is beginning to shake.

The condition of the Indian is different from what it was one hundred years ago. The last fifty or sixty years have found the Indian making tremendous progress. We could have progressed further if we had not been

held back and choked to death. The Indian Bureau does this. And this is the state they are putting us into and keeping us in. But we must rise and say this has got to stop. If we stand by our treaties nobody can put us out. The public is with us. Congress is with us. Congress shall waken up, because Indians have treaties. They respect those treaties, but the Indian Bureau had twisted the treaty and the Government does not know. Congress thinks things are being done according to the treaties. New members of Congress do not know Indian matters, they will take the Bureau's word. New members depend on information obtained from the Indian Bureau and the people are now beginning to realize that the best way to take care of the Indian is to cut out the Bureau. Let the Indian be free. Some people say, "If you are citizens, you will lose all your claims. You will lose all your holdings," but this is not true, citizenship will not affect your claims.

The Bureau tries to twist these things. Every man in the whole United States who has possessions knows his possessions do not affect his citizenship and yet the Indian Bureau tries to hold the Indian on his possessions, sways this way or that way. This is absolutely rubbish. It has absolutely no truth in it. They have told us this so long that some of us think it is true. Some of our Indians are the "speak easy" kind. Afraid. I do not blame that sort of Indian. He has been taught and surrounded by white people for the last forty years and these people are supposed to lead us into civilization! What else can we expect? The white people think we can be a good Indian and go to heaven because we have missionaries with us.

Our liberty is set on the principle on

which this country is founded and we have never been given credit for it. Our emblems are incorporated in the constitution, on the red copper, the five dollar piece has our American Eagle. What a come down for the eagle! We never preached. We practiced our belief. Then, brother, let us develop it. Let us think calmly. Some of our people are Christians, some of us probably are infidels. I myself never pretended to be anything, never pretend to be a Christian—those ideals were entirely too high for me. But I love the greatest God ever made. I never forget Him day in and day out,

but I do not call myself a Christian because I do not believe that I come up to those ideals and still I am doing my best each day and pray every night and morning.

My Brothers, let us talk over our matters as our fathers did, freely, simply, straight-forwardly. Let us follow the truths which the Society has laid down, to help our race, guide them into civilization so that he may contribute his mite. So our Society is now started with a new day and I am glad to see so many of you here. I hope you will all take part and that I will not say one word more.

ADDRESS BY FATHER PHILIP GORDON

Vice-President

I have no written report to submit to this conference, but I can tell in very brief words some of their activities since the last formal meeting at Pierre, South Dakota, one year ago. At that meeting, only a few of the very faithful were present. Dr. Eastman was appointed President unanimously and since that time I personally had great hopes that this Society might work out some plan which eventually would free the American Indian.

Now, we have need to be very practical. It is all right, of course, to be idealistic. It is very fine to tell the white people what is in us and what was in our forefathers, but we are here to eliminate the Bureau, and we mustn't be purely idealists. We must not get to the point where these principles amount only to 14 points. We must be practical and we come here now not so much to tell what the Bureau has done—because no man with 100 per cent brains has ever yet been able to say that the Bureau system was the right system. It is time wasted to

have Indians get up and tell what has been or what should be or what the Indian Bureau is doing. We do not need any of that because everybody admits that the Indian Bureau is entirely wrong. But we are here to eliminate the Bureau in some way. I must say that the Chippewas of Minnesota have probably given the Bureau such a jolt that the chairs in Washington are still shaking. I say this in all praise to the Chippewas.

We must eliminate the Bureau once and for all. So, my friends, we have a great practical work to do. I do not mean by eliminating the Indian Bureau that we are to overthrow the Government. There are many Indians who do not believe in abolishing the Bureau. This number includes the 3000 Indians who are working for the Bureau. We must make some provision for these people, enable them to seek other employment, get them in other work so they will not lose their jobs.

It is unbelievable to most white people that the Indians who still retain

their tribal connections have no right to vote and are not citizens of the United States. It is partly the Indian's fault and we must now make known the absolute conditions. It is not right that the Indian, who has fought for his country in France, should go back to his tribe without the right to vote. We must work for our race and see that Congress passes laws to replace the present Indian Bureau, which is no good to the Indian excepting the employment it gives to those 3000 Indians now in the Bureau's service.

My activities as vice-president of this Society have been very slow. I realize I did not fill this position. But good work has been done by our other officers. During the month of May funds were provided for and a trip arranged whereby Dr. Eastman, Dr. Montezuma and myself visited several cities, lecturing for the Indian cause. We made a raid into Minnesota. We tried to get on the Menomonie Reservation but when the Indian agent learned of our subject—Democracy and Freedom for the Indian—we were denied admittance on the reservation under threats that we would be jailed. My friends, think of that! Here in this country of liberty, we were barred

from speaking on the subject of Freedom to the Indian.

This statement that the Indian ought to be free sounds so absurd that intelligent people do not believe it. The public does not realize that the Indian is still unfree; that he is still a ward of the Government. Dr. Eastman brought out a strong point when he told of this country sending millions of dollars to other peoples, to help free them! And all the time the American Indian is a ward of the Government.

We should draft a bill to abolish the Indian Bureau. We must propose a plan to take its place. We must appoint a committee to go to Washington and do some lobby work. We must enlighten the American public as to the true status of the Indian—enlighten the people, then the men at Washington will do the rest. The Indian Bureau is an abnormality, which, unknown to the majority of citizens, has been blindly allowed to grow up. The need for it has long been abolished. We must organize and fight to a finish. We must draft a bill setting a definite date for the elimination of the bureau. This might have been accomplished long ago but for the ignorance and inactivity of both the whites and the red man.

ADDRESS BY MRS. GERTRUDE BONNIN

Secretary-Treasurer

My brother officers and brothers and sisters of this great country, members of this organization, it fills my heart with joy to hear these encouraging words from my brothers and as they have spoken of their high regard for an Indian sister I know that it extends to all the Indian women in this country and I hope my brothers that at the next meeting you will invite

your wife to come with you and you will invite your sister to come with you because you realize that in the home, in the Indian home, the mother teaches the children these very principles we are talking about—we teach our children as they play about our knees and that is why the Indian woman must come to these gatherings, she must listen with her mind open and her heart

open that she may gather the truths to take home to our little ones—they are our future hope. Our children! I have received so much inspiration from the words we have heard this morning—you have all felt the same.

The greatest gift in life is consciousness. Not positions, not the dollar, but that the Almighty Spirit gives us life and we have a rational mind with which to see all the wonders of the universe. And this is true, my brothers and sisters—consciousness above all else. That is the way it should be. Let us cling to that. Let us do the practical way. We have had to change from the old style of hunting, have had to leave the old trails. We have got to learn the new trails—we can do it. We have the power, we can think. We can be fair. Work is honorable as long as men and women are honest. There is no work that is degrading. It is all honorable. I do not need to repeat that, because Indians know it. Our forefathers knew it was no disgrace to go on the hunt to bring the meat home for the family. It was no disgrace for the mother to prepare the meal. Work is honorable. We must have a work and each day do it to the best of our ability.

God has given you life, he has given you minds to think with and hearts that we may be just to all, that we may be true to all mankind. Then we are true to God—to ourselves. That means each day the simplest things begin from sunrise to sunset, from sunset to sunrise again. The new trails we are hunting. We have come from our homes to this national teepee and we are talking with one another in a different language, but we are all proud of our Indian blood, we are glad we are Indians. We want to teach our children to be proud of their Indian blood.

There is so much good in our people—everyone knows that when we give our word, we keep it. Let us save those wonderful things, the virtues of our race, their honesty, clean living and intelligence. Let us teach our children that their Indian blood stands for the virtues of their race.

Now we are meeting a civilization from a race that came from Europe. We have to meet it each day—there is no dodging, and it is not easy. It is going to take courage; it is going to test your strength. It is going to test your faith in the Greatest of All. It is going to be hard, but let us stand the test, true to the Indian blood. Let us do that. Let us teach our children to be proud of their Indian blood and to stand the test bravely.

We sometimes think we cannot speak the English language well and we cannot talk in the conference. That is not it. You can tell us what is in your heart. Use the words that are put in your mouth. Use the words that come to you, that which is in the heart and mind. We come to commune with our minds, with our hearts. Do not sit back because you think that you cannot speak English well. Let us hear from those who do not speak it at all, they can have interpreters. We want to hear from the minds and hearts of our Indian people. Language is only a convenience, just like a coat is a convenience, and it is not so important as your mind and your heart.

I remember my mother. I was born in a teepee. I loved that life. It was beautiful, more beautiful than I can tell you. But my mother said to me. "You must learn the white man's language so when you grow up you will talk for us and for the Indian and the white man will have a better understanding." I said, "I will." It has

not always been easy, but I said, "I am going to do the best I can and then I am going to let the Great Spirit do the rest." Now every one of us can do that. Of course there are things to discourage. We seem to have no money, no friends, and we *have no voice in Congress*. How shall we do this thing? Then I think I have forgotten the most important thing of all, and that is our Maker the Great Spirit. We must keep our faith in the Great Spirit because this applies to every day thinking in our homes and wherever we go.

Then let us have level heads, let us not cower. We are men and women with minds and hearts. Why, the Great Almighty made us! We are here like other human beings and there is no reason why we should be afraid to hold up our heads. Let us stand up straight. Let us study conditions; let us give reasons why. And if we fail at the first trial, shall we quit? No, we will try again. You believe in right—then stand for that. The first time you stand for right and it is refused you, shall you quit? Then you do not believe in it. We must continue speaking and claiming our human rights to live on this earth that God has made, so that we may think our thoughts and speak them—that we may have our part in the American life and be as any other human beings are.

These are things it would seem quite unnecessary to make a speech upon, perhaps, but I want to tell of them because they all come back to you. We are rational human beings. Shall we think or shall somebody think for us? We are on this earth to think and do the best we can according to our light. That is our God-given privilege. Well, then, let us think. We have no one else to fear after we are right with

God. We get our intelligence from Him, our life, then let us think calmly and reasonably.

There are matters that we do not agree upon and the way to do is to sift them down, thrash them out. And keep thrashing. If you do not do it, who shall do it for you? Every one of us each day must think and act—not only think, but we must act, else we will not get the benefit. We must put our thoughts into practice every day in the most complex business matter, in the most simple home duty. Let us think and act as rational beings, like other peoples on this earth.

This is the thought that I would give to you to take home, not only to my brothers at home, but my sisters. We are rational beings. Let us develop our powers by thinking and acting for ourselves. That is the way we grow. We have been told organization is necessary to bring about results. We have been scattered to the four winds. Are we going to organize? This is a national teepee. We are all coming here to consult together and from these various ideas we want to come to a conclusion. Is that any different from other meetings of American people? All other peoples do the same. They come together. I have been in sessions of Congress when the great men there met together. They will discuss their subjects, some on one side, some on another, both giving soundest arguments. Was it treason for these men to have difference of opinions? It was not treason against the Government. They were representing their people, they were representing the Government, but they had different views and they had the privilege of speaking. Now, I am sure in our humble gathering here, we have that same liberty. We are in America, and we have, each

one of us, a right to express our views. We agree on the main thing. We want to form some conclusions. We want the privilege of rational men for, were we idiots or lunatics we would not be here, we would be in some hospital or asylum. But, because we are rational creatures, we have a right to express our thoughts and to try to come to some plan, according to the best of our light. That is our policy.

And, therefore, it is necessary that we organize, that we may act as a body; that we may put our ideas together and choose the best. We must support this organization, we must see that it grows stronger. We will all have a chance to express our opinions and then we will try to use the best. That is our work. Let us all express what seems to us the thing that is needed, and we will assort and choose that which we must strive for at this time.

And to do this, we must have organization. The work of the Society this year has been grinding and constant, early and late. Do you think any one would work, devote himself entirely to a cause—without a salary—if he did not believe in it? Then you know we must all work for this thing—that the American Indian must have a voice. He must say what is in him and by exchanging opinions, we are going to grow. I believe in that and that is why I am working with my brothers and I hope as time goes on, my sisters, Indians, will come to do their part in their own homes. Then they will help us carry on this work as it must be done so that we may succeed.

We have sent out from our office thousands of letters. We have brought our files up to date. We have revised our lists up to date. Our membership is doubled and more than doubled in a

year. It means a good deal of work when you send in your name and membership fee. We give you a card and credit you with what you have sent. We write you a letter then we put your name on the mailing list and send it to our publishers so that you will be sure to get our magazine and when you think of 2000 names coming in to be taken care of in that way, you can realize the work. On account of the war conditions, clerks have been almost impossible to get in our office. The Government gives high salaries and our Society cannot compete. Then we, in our office, had to get just here and there any clerk we could find. Sometimes I had a clerk two hours for one evening in the week and if I got a clerk two or three evenings in the week for two or three hours, I thought I was doing well. I need two clerks in the office every day of the year to carry on the Society's work as it should be.

It has been extremely difficult this year, the work has been too heavy for one human being as I have only one pair of hands and while I am glad to do this for the Society, it has taken longer time and if your letters do not come to you quickly, it is because I have baskets of letters, all awaiting to be answered. I tell you this so that you may know that we are busy every day.

Some of our friends write and ask the Secretary to attend to personal matters and to attend hearings on Indian affairs. This consumes many hours. There is no one to carry on the business at the office while I am away. I must leave the work and make the trip to the Indian Office, or to the Committee hearings, and this consumes strength as well as time. All this is a part of our work so you may understand what I have been doing.

hope there are those among you who will help share this burden, that there will be those among you who will help in some way to lighten the work in our office so that it will not fall upon one individual and upon one pair of hands. These conditions the Society could not help, but I explain this so that you will know the need for assistance and that you will also realize the cause of delayed replies to your letters.

Sometimes we are not successful on our first trip to the Indian office or to the Committee hearings, and have to go again, and then again. So you can see we were busy—the work was overwhelming. But with this heavy burden, I was happy, because I saw that the organization was growing. I did not despair because I felt from year to

year as we grow stronger, we are going to have more workers in the office. We are going to have more workers in the field and we are going to have more publicity and that we will have the help our Society is crying for.

I could not complete September accounts and take care of the conference, so that portion of the year's statement is not ready.

I also have the Treasurer's report of what we received and what we expended. Remember that no officer has received one cent of pay. All the expenditures have been for work, carrying the work in the office and getting out the magazine. I want this clear, so that you will all know, and can tell others that no officer in charge has been paid one cent out of these moneys.

ADDRESS BY REV. S. COOLIDGE

Chairman, Advisory Board

I am awed by this courtesy of the President to speak to you at this time. You have heard such a flow of eloquence from him and the First Vice-President and Secretary that I am scared. I am not usually so—I have faced large audiences before and could hold my own, but I am overwhelmed this time because those who have spoken have so gone into the depths of the whole Society that it seems to me there is nothing I can add.

Dr. Eastman and his brother John and I were among the first to think of an organization of this kind. It was nine years ago, when Dr. Eastman, Dr. Montezuma and myself were invited to lecture about the American Indian before the Department of Sociology of the Ohio State University. It was suggested then that we start an organization composed of Indians of all tribes, a sort of national organization, and

thus came our Society of American Indians.

At the Ohio University, I came to the platform immediately after Dr. Eastman's lecture, and he paid me the highest compliment I have ever received—a compliment to my tribe—and I thoroughly enjoyed the end of his lecture. It told of the Custer massacre. I was a boy of 13 or 14 years then, living with my foster father, and I was within hearing distance of this fight. News came to General Terry on the banks of the river and I was standing by his side at that time. I was so large and big for my age that they thought me older. I looked like sixteen. So I enjoyed Dr. Eastman's lecture. I have always been interested in this battle, because it was a battle. White people like to call it a massacre. It was a battle. Curry was the only survivor and he told me afterwards how it all

happened. He told others the same thing. I could see how Custer's men walked into this field. Indians did not set a trap, but the Indians had knowledge of the ground and they understood fighting. They simply surrounded Custer and it was all over in twenty minutes. You could not blame the Indians.

As I was passing through the Crow Reservation, I looked out of the window and saw the country. "Why," I said, "this looks like the country ought to look where the Custer fight took place." My wife said she saw a monument with the name of Custer on it. I said, "That was Custer's monument." When we transferred to the Northern Pacific to come on to Minneapolis, I said—"This looks like Pompus Pillars ought to look." I never saw the battle ground of the Custer massacre, but I have been reading about it all my life and I recognized it as soon as I saw that land. I had heard men and women speak about it and had seen sketches and they were so fixed in my mind that I knew the spot.

Now, as to our Society. I would like to say the Society has been growing from the time it was organized back in Ohio nine years ago. We wanted the Society to have something tangible to work on. So I began talking to our Indians, to the best educated of our race, those who had been most progressive and were able to take the matter up. All were ready to help form a national organization. At that time there were only about 50 or 60. Men of knowledge, breadth and wide training in American life; in spite of opposition, Indians had made good in the new life.

It has meant work to keep the Society in existence. Some of us were not able to give our time to this new

organization and some of us lacked confidence in it. Still the Society grew and grew. But for years it has been swathed up. We had few helpers, we had little or no money. But, nevertheless, it has gone along the lines upon which it was organized, and I am proud of it today.

During these nine years we have shown that we can exist and that we can organize and continue as an organization without the help, or, at least much help, from the whites. But I think the needs of the Society are so great that we are justified in using all the help we can get. This Society of American Indians is a distinct challenge to the Indian people and to white peoples all over the United States—that Indians can organize along certain lines, and continue steady.

Our country ought to do what is right for the Indian and white people ought to see both sides of the Indian question. Indians who have been educated and civilized and can see both sides should support this body. I think we have the right to ask both the Indian money and the White money to help us in this work, and not hang back, because this is an Indian movement. I think this idea has crippled the Society long enough.

What I have done in the past I have done gladly and I am going to continue doing work for my people. When I was a little boy I made up my mind I would study for the ministry because I had read the Bible and heard its story and I thought if it was good for me it would be good for my people. I stayed in Wyoming twenty-six years with my tribe and I have lived to see the day when I have among my best friends the Wyoming Shoshones, men and women, and I adopted one of their children, a pretty girl, whom I married this sum-

mer to a Carlisle boy in the old church as we were going on our way to the coast.

My wife is a full blooded white woman. I am a full blooded Arapahoe Indian. My children are half-breeds. In a short time there will not be such a thing as an Indian, a pure blooded Indian. We are being overwhelmed by the vast majority of other races. So I am anxious that this Society shall be a model to all other organizations

who want to help their nation and their race in other countries. And our Society as it grows and becomes stronger and stronger, will be a service not only to the American Indian, but also to his brothers in the North and the South and to humanity at large the world over. We want the highest type of men and women, and we want our people to act and think independently and live in the free country and be free.

COMMITTEES

RESOLUTIONS COMMITTEE

Thomas Sloan, Chairman

Rev. Sherman Coolidge
Father Philip Gordon

Mr. Theodore H. Beaulieu
Miss Susan Allen

COMMITTEE ON CLAIMS OR CASES

Dennison Wheelock, Chairman

William Bean
Henry Fielder

Mr. Jones, of California
Thos. H. Bishop

AUDITING COMMITTEE

Mr. L. S. Bonnin, Chairman

John Carl Mrs. Newton

NOTE. Robert Hall resigned and Mrs. Newton was elected in his stead.

COMMITTEE ON THANKS

Capt. R. T. Bonnin, Chairman

Daniel Morrison

Capt. J. W. Levy

Dr. Carlos Mentezuma

October 2, 1919.

Afternoon Session. Dr. Charles A. Eastman, called the meeting to order and gave the following address:

This Society of American Indians was organized to interpret the Indian to the United States and to advance all movements for his welfare and progress.

We have been working along this line for these nine years. We have petitioned to the President and asked him to take an interest in this movement but he has told us he was so busy

that he was unable to give us his personal attention. We have tried to get Congress to pass bills leading up to citizenship and I think after all these nine years we are just beginning to be heard.

Now, the Indian was born free. As late as my birth the Indian was free and lord of all he surveyed. I mean I was born a free man. When I was born

I did not know anything about the United States Government. I did not know there was such a thing as the United States. All I knew was my own people—the Indians—and their tribal enemies and also a few white people we would come across. We claimed the country along the Rocky Mountains and towards the Missouri River. The Cheyennes were allies of the Sioux, and they helped us hold that territory against our enemies and when the white man came, they helped us to resist his advance, because we wanted to hold that country as our own. Our people fought for their homes and their people. Now, we are confronting conditions in the world that are very restless, and what does it all mean? It means that labor is demanding its just right, the right of being treated as men. And we are asking full citizenship and freedom for the Indian for the same reason.

I might tell you how we took part in the war of the Revolution, how the Indian fought many battles, in the Civil War and even in this last big war. I might tell you that companies and regiments fought for the North and for the South to bring about the union of this great republic. I might tell you that General Parker was an aide to General Grant through that war, and when Robert E. Lee surrendered, he asked General Parker to write the terms of the surrender which brought the North and the South together in harmony and peace.

When General Grant was made President of the United States, he made General Parker commissioner of Indian affairs, the only man of Indian blood that has ever held that position. As a result of General Parker's administration, two-thirds or more than two-thirds of the Indian population

are tax paying people, which is a long way toward complete citizenship. During my life time I have noticed that where Indians were put on reservations they did not progress. By whom were they put on reservations? The Government? Yes—and by the Indian Bureau, who was in control. The Indian Bureau has control of the Indian, absolutely. The Indian is a ward of the Government under the care of the Indian Bureau. Very well. He was to stay there until he became competent to become a citizen of the United States, free, as others in this country. He was placed under a bureau, and no matter how benevolent an autocracy is, or paternalism is, it does not take away the curse of imprisonment and of suppression and of repression.

Just for that same thing we are asking, as great bodies of laborers in this country are asking—"Give us liberty or give us death." We are asking of the outside world to be treated as men. The Indian is a man and should be treated as such and we are asking for this boon for the Indian, who is 100 per cent American.

We are the only people who are controlled by the piece of land that was our grandfathers', the land our grandfathers provided for us to have when rainy days came; and this Bureau says "No, you cannot have citizenship as long as you have that piece of land. You can not have citizenship as long as you have that trust fund." What is a trust fund? We parted will all of the beautiful land we owned on the Mississippi Valley for ten cents an acre and they have not paid us yet and we are still patiently waiting. This machine ought to be happy when it sees us so patient. And yet they are preaching to us to be patient, and they

do not care whether they practice what they preach or not. We must practice it, and we do. When we ask to be citizens, they look over head up and down and say, "You are not ripe yet.

You got a spot somewhere." Yet, those who come from the slums of Europe, in two years they are given their first papers and in two more years they are given their final papers.

SPEECH BY MR. ROBERT HALL

The Hindenburg line was supposed to be unbreakable. Some of us have had the pleasure of seeing that line bend and crack to pieces. It was the result of continued pounding and pulling of certain well defined lines. That is the way a break starts and if the pounding is continued, it will in time crumble to pieces.

I wish to make two points. First: There is no radical opposition to conferring citizenship upon the Indian race, from any excepting that element that sees the distinctive result of conferring this citizenship upon those Indians who will suffer insofar as their property rights are concerned. Every convention has two elements. That element that calls for the more radical action such as the immediate overthrow of all government restrictions and the other element that calls for a very conservative policy which would take into recognition the incompetent Indian who would not know how to use his privilege.

Yet I maintain that if it is the desire of the Indian race to have citizenship and they are willing to not only seek the privileges but accept the responsibilities and suffering, then a conference like this should pronounce itself in certain terms, stating that the

majority of the Indians who are capable of exercising citizenship is so large that they should be considered rather than the incompetent. In other words, we can commit ourselves to the necessity of reviving that rule for the Indians that has always been true among other peoples—the survival of the

My second point is this: That the American Indian should seek the influence of other organizations that are in position to render very valuable services. The Indian race has contributed its young men, some of whom are here and others are buried in France. These young men should have the privilege of belonging to the American Legion and infusing the plea of the race into all its deliberations. They can not join unless they are citizens. It would be wise to back up with resolutions from this body a call for immediate action by Congress conferring citizenship upon every Indian who fought in the Army or Navy under the colors. This American Legion states in its preamble those things which are fundamental to our deliberations this afternoon. These young men will be a potential force in our national life. Why not seek the influence of this body?

THOMAS L. SLOAN, OMAHA INDIAN

The suggestion of our associate member comes too late. Congress has already passed the legislation suggested. Indians who have served in the army, navy and marine service are declared to be citizens. I was present when the Senate Committee on Indian Affairs voted to report the bill to the Senate. The House of Representatives had already done so.

I wish to take exception to Mr. Hall's statement that only those Indians who have shown themselves capable or equal to certain requirements shall have the right of citizenship. The Indian is a native of this country and it is a universal rule of civilization that a person shall be a citizen of the country of which he is a native. The Indian is a subject of the United States Government, a native, and of right is or ought to be a citizen.

The parents who furnished Indian boys for soldiers should be entitled to citizenship as well as their boys. What of the Indian girls who did wir work?

The backward subject Indian needs citizenship more than the advanced Indian. He is the one who needs the protection of the laws of the country as much against dishonest or careless supervision as against the grafter who is permitted to assail his rights. He is the only person within the limits of the country, citizen or non-citizen, who is denied protection of the laws and the protection of our constitution.

This nation has given to the needy of Europe many billions of dollars. The Indians have contributed to this their share or more. It would take but a few millions of dollars to pay the claims of the Indian tribes against the government. Obligations that should be paid. It is time that the weak nations at home should receive some just consideration while we are making the world believe we seek to do only justice. Let us apply the justice we are carrying to the weak nations abroad to the weak nations at home.

DR. MONTEZUMA

What is good for the goose is good for the gander. What is good for my son is good for the father, mother and the rest of the children. Why should only the son who fought under the colors receive citizenship when the rest of the family are just as intelligent? Remember this boy has a mother and father and other relation at home. They need freedom just as well as the boy who went to the front. If the American

Legion would say, "Make those soldiers, sailors and marines citizens and let the Legion free all the Indians," that would be all right, but it is not right for the American Legion to only free the soldiers, sailors and marines of the Indian race. This Society of American Indians is not going to make exceptions because some Indians went to war. This Society will boil them all in one pot for freedom and citizenship.

EVENING, OCTOBER 2, 1919

H. M. Gardiner, Vice-President of the Civic Commerce Association

We have always felt that we owed a great deal to the Indian tribes in this territory and I presume the most of you visitors have seen our city and the Minnehaha Falls, and are acquainted with the tribes who are living near us. I am sure you visitors will agree with me in saying that this is going to be one of the most interesting and one of the most valuable conventions Minneapolis has had in many years. I am sure this convention in Minneapolis is going to be worth while both to the Indian people and to our people as well. We have with us tonight a Scottish band called "Donaldson's Kilties." They are going to play for us, and the young ladies will sing.

After the music, Mr. Gardiner introduces the mayor of Minneapolis, Hon. J. E. Myers.

Mr. Chairman, and Fellow-men:

I think I can address you all by that title because some of you are Americans of longer standing than others, but we are all loyal to the Stars and Stripes.

I was somewhat interested out of the usual when I came in to see strange races and people. It reminded me of the fact that those people (Highlands of Scotland) in Europe stood for the things that you have stood for in this country—so many of them called them the Indians of Europe. They were the men who never knew what it was to be enslaved. Who would stand for nothing but manhood. All that we can glean from your people has been that which makes a man proud of having referred back to the original American as the man "who was a

man for 'a that 'an 'a that," as Bobbie Burns puts it. With your people, those who ruled had to prove themselves worthy before you recognized their authority. Consequently I feel honored in appearing before you, to welcome you. You know you were welcome, but it is usually the custom to ask the mayor, whoever he may be, to welcome you, partly, I think, so you could see what kind of a looking fellow the mayor is. It is not that you expect much of him, but you just wonder what kind of a fellow he is. And it is part of my duty to exhibit myself. Yet appearances do not always tell the truth, so you must watch during my administration to see whether I deport myself as your chiefs deported themselves in the past. Possibly for the good of the city of Minneapolis, my time is more limited than the chiefs you had. They did not have a law then that made a fellow fight to hold his office more than one term. When you come here again, you will probably find a different mayor, a red man or a white man. There is no reason why the chief executive body in this city or a city like Minneapolis should not be occupied by one of your people. No reason in the world. Your forefathers knew nothing but honor, they developed men.

As a citizen of this city, of this state, I want to invite you to hold your meetings here again, to invite you, those of you who live in this state, to take a more active part in our community. I welcome you as Americans. We have work to do and it needs men such as you. Your forefathers deported themselves as

men, you honored men and we in this age care not for color or race provided the man can show himself worthy of being an American, and we invite you to take a more active

interest in our life than you have in the past. There is nothing that is too good for you, and we welcome you and hope that you will come again.

Response by Father Gordon

Your mayor has paid the Indians a great compliment, and we appreciate it, indeed. My friends, there is a peculiar reason for our holding our meeting in Minneapolis this year. Minneapolis is the ancestral home of the Sioux Indians and later on, the battle field of my tribe against the Sioux. Minneapolis is pregnant with Indian history. And, my friends, our Indians at this time are engaged in another great battle—the battle for citizenship. The Society of American Indians believes that the so-called Indian problem has reached a crisis. You may not all be aware of the fact, my friends, that the majority of our Indians, including our boys who have lately returned from battle fields of Europe, are not citizens of this country. We, the aborigines of this country, we, whose ancestors date back to time immemorial, we still are in subjection. It seems unbelievable for an Indian to stand on this platform today and make such a statement. There is no reason why your representatives in Congress should deny us the right

of citizenship. This is the reason for our meeting now in Minneapolis. The Minneapolis Chippewas have taken a great step towards that citizenship we are all wanting.

We Indians are controlled by a department of this Government called the Indian Bureau. This Indian Bureau was established many years ago when there was necessity for some supervision of the Indians. That was many years ago. Since that time the Indians have taken long strides; a great many of us have become citizens, at least we think we are. Nevertheless this Indian Bureau which was placed over us years ago, continues its rule and there are so many white people employed by this Bureau that almost every Indian has a special white man looking over him. We are so supervised, my friends, that we are a vanishing race. We are asking citizenship and this is what the Society is standing for.

This is the only Society where the officers do not get a salary, where the delegates pay their own expenses, this convention, my friends, is unique.

Mr. S. J. Buck, Prof. of the University of Minnesota

I feel in a sense that I am appearing here on false pretenses, as it were. Mr. Gardiner first approached me with the suggestion he would like to have me appear before you this evening on the ground that I was a friend of Dr. Eastman. Of course

I am a friend of Dr. Eastman, in the sense that I have read his writings, his work, but the fact is I never met the Doctor until this evening.

While I have this opportunity, I wish to invite the members of the Society to visit the University of

Minnesota and inspect our museum. We think we have a splendid collection of Indian relics. The Minneapolis Historical Society has also taken a wide interest in Indian matters and the Indian's part in the American History. We would be glad to have the members of your

society visit our University and I can assure you of most courteous treatment. Our Historical Society shows that the Indians had worked out a system of trails, many of which the white man has followed. Many of our public highways, our cities, are founded on old Indian sites.

Man from Warm Springs, California

I am glad to see you people, and I am glad to talk to you. When I go back I will tell my people about you

Indians. We want our rights. We don't want what other people have but we want our own.

Henry Hollowhorn Bear, Rosebud Sioux, South Dakota

This is the first time I have seen your Society and been present at one of their meetings, and I am very grateful to have this opportunity to be here. In me you see a typical Indian. I am not going to say much but for over thirty years I have had something in my head. It pains me all the time. I will dispose of it here today. The old man who was my father stood and bared his face before me. He is dead. I made up my mind that this thing shall not stop there, even if I only can make one step, I will make that one step. I heard about this Society and I thought I would come and see it for myself.

The Government is keeping our money. The Black Hills claim is one. The old Indians have been working for years to see how they could get this money. All those old men knew that the Black Hills was there and that there was gold in them, and they knew it was taken away from them fraudulently. Now, they are gone. We must continue the work they left. You are talking about citizenship, but it is confusing

to me. The white man says we are going to be like them, under the same law, but we find we are not. We are blindly following the white man's trail and if they drown, we drown. Some people say we are different, we Indians, and they push us to one side. I know of only one thing we can do and that is stick together. We are the natural product of this soil. Whenever we talk with the white man, we make ourselves as little people. I have made up my mind I would join you in your effort. I observe that a good many different tribes are represented here. You are aiming in the right direction and I hope you will help our cause out west.

Some of the Indians have objections to a certain thing and I would like to speak of that here. Years ago the Government used to ask our chiefs whenever it was going to appropriate any money from our trust funds for purposes not described in the treaties. Since then I observed the Government has appropriated some of our trust moneys and use it for whatever they please. The In-

dian Bureau is spending it while we are old and helpless and need the money. Here is something else. The Government wants our people to farm and we try to farm all we can. They told us to go and farm. As soon as we did that they take the farm and what is left they make a stock ranch of it. What becomes of our farm? It is trampled down by the stock of the Indian Bureau, that is, the Indian Bureau is interested in it. How can we farm under such conditions? The Government teaches us something and as soon as we learn it they break it up. That is the system the Indian Bureau fol-

lows. After they teach us something practical and we understand it, why do they not let us go on with it, instead of spoiling it all just when we are about to succeed. They try to say we are children and don't know anything about it. At home we have little organizations and they try to make us do this and that, but I want to be free from all of these organizations on the reservation. That is the reason I am here today. I myself am free, I am not bound by any of these little factions on the reservation. When the Bureau steps on me I expect to get up again. I thank you for listening to me.

Speech by Dr. Charles A. Eastman

Two Indians from opposite directions met at the cross roads and there was a sign up above; they studied it and were confused. One asked the other how far it was to town over this way and the other said he did not know how many miles, but the sign said five miles. The other looked up and says, you are not telling me the truth, that sign says ten miles up there. Which one was correct in reading that sign board? They both told the truth but they told in the wrong way, they were reading from opposite directions. Neither of them lied. This applies to our discussions

Since the existence of this Society I never attended any of the conferences. This is the first time and I am very glad to be here. I usually know where they are going to meet and when but just at that time my duties and work do not permit me to attend. As soon as I knew you were going to have your conference here, I knew it was going to be a very in-

teresting meeting and made this trip to be here. The reason I wanted to come was because this Society seeks to make an effort for liberty, liberty for the Indian like other people in this country. I wanted to hear the talks. Mr. Hall's talk seems to be from the old standpoint. I think this standpoint is rather narrow and it hampers the Indian in his effort to be independent. The Indians' education is not gained through reading books, but it is a system of education that is vital. The child is taught to be initiative and enterprising, independent from the start, to strike out for himself and for self-development. In that day the Indian boy, when he was old enough to bend the bow, they taught him how to shoot and from that day they awaked him up at daybreak and started him off. It made the boy independent. It made him a man.

In our discussions we have said so much about the Indian Bureau.

The commissioner of the Bureau is a very good man and it seems that it is too bad that we have to speak of him as we do. But we have a right to speak of him in this way. We have a right to see the wrong that is done. It is the same as with any other office, if it is not run right. I have been living on the reservation for 14 years, under the rule of the Indian Bureau. My father left the reservation, became a citizen, took up a homestead and so did I and we are all citizens. Then I was minister of a church for nearly thirty years and since then I was transferred on a reservation and now I have lived already fourteen years on this reservation under the control of the Indian Bureau, but we are citizens the same as white men, for 30 years. During these fourteen years I have seen what the Bureau is doing for the Indian. There are many things I could speak of in regard to this system, but there is no time but I will mention one or two points. During my stay on the reservation I have come across many men who were superior in mind, though not well educated; men of broad scope of vision, high reputation, far sighted, and far above the superintendent who was in charge of the Indians, and yet, when the Indian goes to town on a business matter, the Indian agent, with no reputation at all, only he has the authority, that agent will say that Indian is no good.

Such an Indian may have \$3000 or \$4000 in the bank in the town but he cannot touch it in his own name,

he has to go to the one-horse little store which is in charge of the Indian agent. The Indian agent is king there. One reservation is just like the other and if the Indians are kept on the reservation, in a few years there will be no Indians.

My second point is this. In the old days when we were free, before the white man came, we were independent and nobody ever begged. This Bureau makes us beggars. We have got to ask for what we need. It makes us all beggars. That old characteristic is gone. It is killed by this system. The Indian becomes a beggar. We ask for something. Ask for \$10.00 or so. If the Indians do not get it the first time they go home and come again and again. Yet it is their own money. That man's time depends on the distance he came—maybe 25, 30 or 35 miles, and he makes the trip several times before he gets his money. Furthermore, this is affecting the Indian's mind. They keep him in for 30 or 40 years. They are beginning to forget that the money they ask for is their own, they think they are getting it from the Government or from the Great Father. Very recently I talked with an intelligent Indian and a good man, in speaking of a new agent, he said, "This is a very good agent, he gives me money when I ask him for it." He did not say, "It is my money." But it was his money, and he spoke of it as if it were being given to him. Our boys come from Carlisle or Hampton, and yet many of them think the same way. If this thing is allowed to continue, we will be a race of beggars.

Paul Crow Eagle

I have listened very patiently. Probably you realize that everything does not come together at one point, there are different angles. Therefore minds of different people have different angles. Like the great stone figure, pointing in different directions. These benches of education which lie one above another, I have no interest in that. This object we are heading for is in sight, it is right here. We as a people are scattered in our minds and thoughts. We are separated and we are trying to compete with one another. There are something like 170 different nationalities among us. We are scattered abroad all over this country. We must get these people together and become as one. We Indian people ought to be like white people and we want to be with them and so we want to stick together. There are two things; one, our minds should be together and the other, our money. What I mean by that is that we should pay up our dues in the organization. We should help with our money and with our work. That leads me up to this. Our secretary has her hands full with all this work. She has her hands full already. Our secretary seems to be the organizer,

the uplifter of our organization. We seem to know and we say that our secretary is instrumental in raising the standard of our organization; that we have great deposits in the treasury of the United States, and if our minds are set together we will formulate some way in which we can help our secretary in her work.

When we get citizenship, we must protect our Indians. Some will have a deformity, some will be old and poor, but we must get together and help them. I come here representing a tribe of Indians which number something like 2700. Our reservation is something like 82 miles long. Back in each household at home there are different things they must contend with. We are all different. I think we should have one object, one point, to work for. We all know our troubles and trials, we all know the treatment of the white people. I could get up and jump up and down and pound this table, telling you of the white man. We all have the same troubles. That is not what we are here for now. We are here to help and we must get our minds together as one. I do not want to use up your time. That is all I have to say.

Henry Fielder, Hampton Graduate, Sioux

I have been in the habit of interpreting for the United States. I tell what the court says and what the Indian says. I am just a speaker. I have no mind of my own. When you go five or six years telling what the other fellow says, it is hard to say anything for yourself. Therefore you will excuse me if I do not say much.

Now, I have something very serious to say to a great many of you. I have great respect for your organization. I am an Indian and I am glad I am an Indian. Just before coming to this meeting I had the opportunity of attending the great General Council of the Chippewa Indians and Paul Crow Eagle will bear me out when I say that I

stood there and said I wanted a full blood Indian to be chairman of that organization. I glory when I see a full blooded Indian come to the front. I am proud of him.

My friends, I am very sorry that my environments and past history is a great deal different from many of you, but the truth must come out. I am a product of the Government Schools. I have never attended any other school. I could not speak one word of English when I was ten years old. I thank the Government for what it has done for me. I took advantage of it. I think the Government school is all right, it has done lots for me and I appreciate it. This is the truth. After I left the Government School, I served as a Government employee for seven or eight years, but I am no government employee now. I have been in position to study Civil Service for the Indians, in and out. There is a system that the Indian Bureau has today and this system is not exactly what it should be. Let us not bunch them up together and condemn everything. I came here to hear what you had to say, not to speak to you, but to carry back to my people what your organization was trying to do. Also to see that you would not do anything that would hurt my peo-

ple at home. We are different, we are separated. Let us not make one law fit us all. Let us see what our troubles are. Let us be careful—we might hurt somebody. I have Indians back home who need somebody's protection. Is Dr. Montezuma in Chicago going to take care of my people at home. Is Dr. Eastman in Massachusetts going to look after my people? We have all got to look after our people. Let us think about it. It is nice to get together and talk, but there are a lot of Indians back home and nobody will take care of them, they have nobody. Old Indians back home. Let us try to remember that.

Right here Dr. Montezuma interrupted and Mr. Fielder spoke of the officers of the Society "butting in." Father Gordon asked to whom he referred, as Dr. Montezuma was not an officer of the Society. After a somewhat heated discussion, Mr. Fielder said, "I will go back home now with a peculiar story. I am very sorry." He left the hall, but through the efforts of various members of the Society, was induced to return.

It was moved that Mr. Fielder should continue his speech without interruption and he did.

Mr. Fielder

The first thing I want to do is to apologize if I have said anything that is disagreeable to any officer. I want to take it back.

I represent one of the greatest people in North America—the Sioux Indian. I have been educated to do what I could for my people, and I have been faithful, I think. The

Sioux Indians have trusted me as a delegate. We have been discussing citizenship. I think I am a citizen of the United States. There may be some difference of law. People can own land and property and not be citizens and people can own no land and property and be citizens. We have some great people who have

been brought up among the white people. I was brought up on a reservation among Indians.

We have hundreds of old Indians. We will have to look after them. Employes on our reservations are getting salaries from the Government and they are not earning their salaries. They are not doing their duty and I hope there will be some provision made to make them do their duty or else quit. My people need help. They are land poor. They have a lot of land and nothing doing. Something is wrong somewhere and that is what we are trying to find out. We want to right these wrongs on the reservation. We have

four different districts on our reservation. Each district has a representative of 10 delegates. These delegates are empowered to act. At present there are 18,000 head of cattle on this reservation and these cattle do not belong to the Indians and somebody is getting the money for this cattle. 8000 tons of hay have been cut off of this land of the Indians, and they get only a small revenue. We are trying to correct this. This is our own affair on that little corner of the country and we are trying to find out what is wrong. If I have said anything here I have said it because I think it is best for my people.

Charles Jackson

I am not going to go into the history of my life just because my name is Jackson. I might be a descendant of Andrew Jackson or a descendant of the great Stonewall, or even the pugilist, but I am not going into that question.

I am here to present a resolution which will be read to you and I do urge this organization to help us out on it. We wish to have this thing before cold weather comes.

Now, I want to tell you a little about citizenship we are talking so much about. We have been classified as citizens in 1889, some of us deny it. So while we claim to be

citizens, at the same time we claim we are not. How are we going to classify ourselves? I say the Indian cannot be classified. The only way to get at this thing is to vote. We should have a man to go to Congress to represent us. Years ago the Government supported us and clothed us. They gave us a piece of cloth about a yard long, we wrapped it this way—. One shirt, and when we took it off, we had to sit by the fire while it dried. Today we are in citizens clothes. Why? It is because the Government is not supporting us. That \$18.00 we get is not the Government's, it is ours.

Rev. Potaski, from Michigan

If you have never seen an Ottawa man, you see him now. I am a descendant from the first chief of the Ottawas. You know those people treated everything they had to the United States, moneys and lands. White man wrote the treaty to suit

themselves and the Indian just put on a little mark to make it good. A little cross mark, and the Indian has been suffering ever since. I am not a speech maker. I am glad to see you people. You are my people. I have heard of this organization but

never attended it. I see now you are doing good for yourselves and for the country. That is all I have to say. Thank you for your kindness.

Dr. George Frazier, Santee Sioux, Nebr.

I have been listening all day about the abuses that we Indians are getting from the Indian Bureau. I suppose we could sit here all day and listen until we get tired and then come back tomorrow and listen more. We have not come here to tell each other of the abuses on our reservations, we know what they are. We have come to listen to each other, to get ideas from each other. It is well enough to tell what the abuses are at home. Now we have listened long enough so that we understand what they are.

There are two objects before this meeting—citizenship and freedom. We want them. We all want them. Most of us who are here today are ready to grasp citizenship and freedom. We are ready to go ahead if the Government will give us our rights. As many of our people back on the reservations in the teepees are ready to go ahead if the Government will permit it. The question is, how shall we start? What are we going

to do now? What do we want to do now? How shall we start? Those things are in my mind. I myself, if the Government turns me loose, I can go out and practice medicine like I did before. I am not thinking about myself,—I am thinking about those people back on the reservation. They are the ones who need help and need it badly. To my mind the first thing is to educate our own individuals, to subscribe for magazines. They read too little. Let them understand these subjects. Let them read newspapers. That is one great trouble with the majority of our Indians—they do not read enough. Somebody advertised a paper here yesterday. Everyone of us here should subscribe for it and then read it and tell the others. I like to hear the different ideas of the different speakers here in regard to getting this citizenship and freedom. How are we going to get it? Now, let us get together and see what we are going to do, and do it. Thank you.

Michael Wolf

Getting down to the fact, I myself am capable to take up the responsibility of citizenship and freedom you are all talking about. I am capable of pulling the load. I think that my children will be so fixed that they will go to public schools and in time be themselves where white people are today. But, as Mr. Fielder says, what about the old fellows? I have been listening to the talks, and, of course, on some points I differ. We

all differ even in looks. It is right for us to get away from the Indian Bureau as rapidly as we can, but those old fellows out on the reservations, let us make some provision for them. So far as the organization is concerned, we are with it. We want citizenship and freedom for my children, your children and for everybody's children, but do not let us forget the blind, the old and the poor who need us.

David Zephier

I have no education whatever and cannot speak your language fluently, but I will do the best I can. Now, I want to make you understand my point. I am very proud of these educated Indians and mixed bloods. What they have presented at this conference is well and good. But the Sioux Indian, the full blood Indian, old and young, are going to meet on American Island on the 8th, 9th and 10th of this month to discuss matters pertaining to them.

Here, Dr. Montezuma says you must abolish the Indian Bureau. I think we ought to be careful. I am going to say this. I know for myself and you too know that we have men in our tribes who can fill the Commissioner's office; can fill the superintendent's office; can do ten times more good to their people than Mr. Sells or any of the superintendents. I know that to be a fact and I can point out and name on the different reservations men who can do this work, men of mixed blood, who are

true to their people and can guide them to civilization, up to citizenship. Now, my dear friends, many Indians are going to be at this meeting, and I think that Senator Johnston will be among them there and we are going to draft a bill for the good and benefit of our race. We are going to give the Indians to understand what you want to do and I think it is your duty to be present and tell these Indians yourselves. All these things you have been talking of here are good and well. It is true. If Dr. Montezuma would go among those Indians we can find interpreters there among the Indians who could interpret just exactly what he has to say. You educated Indians stand here and talk about the Indian problem. Let them go to this meeting and tell these same things to the Indians there. We can get the Indians to stand together. The mixed bloods are afraid even on their own reservations. They are afraid they will be put in jail.

Mrs. Bonnin

If there are any Indians who invite some of the members of the Society of American Indians to attend their business meeting with the idea that they want to hear our best judgment or in any way we might be a help, I think this organization would

be glad to do what it could and, for myself, let me say if there is any Indian Council in the United States that asks me to go there, in justice for the Indian, I will be there and I will not ask them to see that I will not go to jail.

Dr. J. W. Levy

We have heard arguments pro and con in reference to the abolishment of the Indian Bureau. In fact, we have had so many arguments that we almost lose sight of the real purpose—the purpose of freedom and

citizenship. We have differences of opinion, not only among us here but among the tribes. A tribe living in a different part of the country must necessarily have a different opinion from those living in other parts.

The Society of American Indians gathered here in Minneapolis for a definite purpose. We represent in a miniature way, the gathering at Paris. We are about to take steps that will liberate a race. We have delegates from different tribes and these delegates are trying to settle grievances. At the Peace Convention, differences of opinions were so great that one nation bolted. So of course we cannot expect perfect harmony here. However, we must join together if we are going to do anything.

Those who object to abolishing the present Indian Bureau seem to think we are going to leave the old Indian helpless. We are going to leave our mothers and fathers entirely. That is not the object nor the purpose of this freedom that the Society is planning to get. We cannot go to Washington and say, "We have come to abolish the Indian Bureau." The first question they will ask is "Why?" The second is "How?" and the third and most important question is, "If the Indian Bureau is abolished, what are you going to substitute in its place?"

There is no doubt in my mind that the Indian Bureau should be abolished. Indians are coming to the superintendent, cowering as though they were beggars, as though he is coming before his master, begging of his master clothing or food. A tourist comes on the reservation. The tourist sees the poor Indian standing by the door, trembling, in rags and tatters and they go out and publish it to the world. Give the Indian citizenship, give him his freedom. Is he not able to handle citizenship?

Now, we speak of the Indian being

helped on the reservation. Citizenship and Freedom will help the helpless Indian more than anything we could do or anything the Bureau could do. And if we are going to abolish the Indian Bureau, we must set up something in its place. We are all able to take care of ourselves but the old ones, the ones who are not able to care for themselves, and who are in such a mental state that they do not believe themselves competent to assume responsibilities—we must provide for that class.

Now, I do not want to become agitated, but if we are going to abolish the Indian Bureau, some provision must be made, something must be done with these old Indians and the helpless. Congress, too, will look at it from this standpoint. However, unless the Indian Bureau is abolished it will only be a short time, or a matter of time until few Indians who are left will be the old time Indian,—in other words, we will leave for the generation coming on a generation of paupers and the end of the trail will be reached.

From the standpoint of a physician, I wish to say that tuberculosis and trachoma are two of the chief bugbears to the reservation Indian, about 50 per cent die of these diseases. Of course it is unnecessary for me to explain the cause but it is mostly due to unsanitary conditions and starvation. On some reservations Indians are forced to eat carrion.

Following Dr. Levy's speech resolutions were introduced. After the meeting assembled in the evening, the resolutions were continued. Twelve resolutions were agreed upon and passed.

Dr. Montezuma

I can give you a reason why the Indian should not be a citizen—why he should not be free. It is so the Indian Bureau can grow fat and fatter until it will die of Bright's Disease. If anyone in the United States has a higher motive to present for the welfare of the Indian, if anyone from the outside world has something that will contribute to the betterment of the Indian, the Indian Bureau will block it.

You can go and work upon the reservations, do something for the good of the Indian, and the Indian Bureau will be there to oust you. Now look at it from this side. Take the Indian who is a citizen and is free, and take an Indian who is a ward of the Bureau and ruled by the Bureau—the Indian that is in the outside world pays taxes to the Government, pays his way wherever he goes, earns his living by his hands. He is self supporting, he is contributing to the world and he abides by the laws that govern every American. He is a producer—he is a man; he contributes to the progress of this free land. Now look at the Indian who is a ward of the Government. He goes to the agent for his pay. He does not contribute one cent to the Treasury of this country, he is a pauper and he is a thing, that is all.

That is why I believe we want to have citizenship, ought to have citizenship for all Indians throughout

the country. Give them their freedom and let them be self supporting—why should the Government keep them as wards!

If you segregate material things, you segregate God's love. You do not segregate love to an Indian, why should you segregate the laws to him. It is a contradiction—it is a fallacy. Give him freedom as you would your own and you will be all right. That is what we are here for. We are here to be just the same as you, and we want to do just the same as you. We want to go to the courts the same as you do; we want to go to jail the same as you do. We want everything the same as you and we are going to ask for it.

Mrs. Newton: I would like to ask if any Indians in this room are now citizens of the United States.

This question caused quite a heated argument. A few rose in response to the President's call, but only a few, and then it was decided that their citizenship was questionable.

Mr. Beaulieu: The only thing that the Indian Bureau has that belongs to the Chippewas is the money in the Treasury. That is the only thing.

Dr. Eastman: You are not citizens, because every citizen is a man with full citizenship rights. The Treasury can not take money away from a citizen without his consent and put it in the Treasury, so you are not full citizens.

Dr. J. W. Levy

We have heard several discussions. We have had ideas from a legal standpoint and from the standpoint

of citizenship, but there is one that is vital and that is the standpoint of the public health of the Indian.

On most of our reservations the public health conditions are such that, were these reservations villages instead, they would be declared public nuisances and steps would be taken to abolish the unsanitary conditions.

Under the present system, the Bureau of Indian Affairs has physicians on different reservations, but the amount of money is such that the physician is either incompetent or else he sits back in his office, smoking a cigar, and allows Indians to die of tuberculosis, trachoma and other diseases that are prevalent, without

attempting to get at the cause. There is an old saying that is true: if you want to kill off a bed of rattle snakes, do not start killing the old ones—start killing the young ones. Start killing the young ones from the standpoint of a physician on the Indian reservation is such that as long as the public health of the Indian is under the Bureau supervision and care, why, it is only a matter of time under the present ruling of mismanagement before we will not have any Indians to argue about.

Address by Mr. Thos. H. Bishop

I think the greatest and best work we can do is with determined effort at organization and work together ourselves and not continue in an individual way as has been done. I have had experience in this matter for quite a few years. In 1913 we started our organization out in the Northwest and we have it now in good, concrete form. We are recognized by the different departments of Congress and the committees. The greatest obstacle that I find is division and differences within ourselves. We are not willing to give up our own individual likes and dislikes for the benefit of the cause. If we would only teach ourselves co-operation and work together against the Indian Bureau, which is a menace to the Government of the United States as well as to the Indians, then we will accomplish the work we should do. And, God bless you, we have better white friends right among us than we have among our own people. Too many of our

people say—"It is an Indian Bureau association for themselves, not for the Indian." So we must get together and enlighten our friends. They are the ones we must reach.

I was surprised to see so few of us were citizens. Right here I saw many of our own people who have been compelled to go to Congress. Even today delegations are being sent to Congress, when we could assist them through our own organization with so much less expense and trouble, could we get together and sacrifice that side of our personality. Then we could do the work.

Many of you say you sent letters to Congress. That will get you nowhere. I know, for I have been there. Most of the secretaries of the members of Congress are good, efficient, honest men. They are the ones who do the work. The members of Congress for the last two or three years have had more than they could attend to. The only way you can get results is through organization

and then personally appeal to the Senate or House committees. I have devoted a few years of my time, my own time, for the benefit of this cause. I started in, and when I start in I want to finish. We are going to finish by citizenship and citizenship only. We have before the House now a bill No. 288 by Mr. Carter, conferring citizenship on Indians. For your benefit I will read this to you.

(Here Mr. Bishop reads a letter.)

I believe you will bear me out and

vote for that bill. It is not all that we expected. It is not all that we wanted, but it is the very best we could get. Now, we did all we could, and that was the very best we could do. President was not my choice for president, but he is my president now. We must remember this, although things do not suit us altogether, we must take the best we can get. We need not stay outside, grumbling among ourselves. We can win by unity of action and unity of work.

Address by Theodore Beaulieu

Mr. Chairman, Ladies and Gentlemen: The State of Minnesota was taken in vain here this morning, and I believe it was with pleasing results to me. We were referred to as having been most successful in advancing our cause here in the State of Minnesota, and many of you wonder how we did it.

I want to say this: When our General Council was organized five of six years ago, our people were divided. It was hard to get them together. The full blood mistrusted the mixed blood. We had to overcome this and two years ago we united into one big general council on a good working basis. I found that if you want to accomplish anything, you must have organization and camp right on the ground, morning, noon and night and at luncheon. Never let go. I have been doing that for the last 40 years. I do not know all of you, very few of you are from this part of the state, but I can tell you if you want to be successful, you must organize the same as the Chippewas of Minnesota have done. Then have your president appoint

committees representing you, or a man who can go to Washington, have him go direct to the different Senate and House committees on Indian affairs, give them to understand your needs and what you want and I believe when you do that you will be as successful as the Chippewas of Minnesota were.

I believe I am a full citizen, this bill gives that to all Chippewas of Minnesota and in 1899, a bill specially provides that at the end of fifty years the tribal fund will be divided. Therefore, as an individual, I do not believe that I have anything to say about it. The only thing I could do is to show my people that they must make Congress pay up that tribal fund and we are going to do that. I have a resolution here that has been written to our legislative members and I am going down to Washington when the proper time comes. The last session our boys attended they were treated most courteously by the members of the different committees and by the Indian Bureau.

It has been said, and I believe it, that there is no race of people but

the Indian who has suffered slavery and has not been abased by it. There is no race of people on the

face of the earth but the Indians that have never been whipped, not even subdued.

John Carl, in regard to Resolution No. 4

This is probably a step for citizenship. I have been listening back here and from what I can gather, the principal obstacle is, is the Indian ready for citizenship. I do not know of any person here that has a good thinking head on him with brains in his head that can say that the Indian is not ready for citizenship now. If he is not ready for citizenship today he will never be

ready for citizenship. Wherever the Government has left the Indians alone, they have prospered. The longer you keep those people, the longer you keep them from knowing how to work. If there are a few who are not able to take citizenship now, let us take it anyway. Those Indians would not want to go to the poor house,—they would go to work first.

Grayearth, on Resolution No. 4

I have been thinking very seriously ever since I came to this meeting. I never thought so much discussion would be going on. In regard to citizenship, there are many, many old Indians, just as powerful as we are here. The Indian Bureau will simply listen to them. When we ask for

anything of this kind, there will be a protest. To my notion, every one of us who is here, we must make it our business when we get home to talk with every old Indian we meet, tell him the benefits there will be from citizenship.

Hasting Robertson, on Resolution No. 4

I wonder if it is known that there are Indians kept under lock and key because there are no one to take care of them on the reservation. I do not like the idea of saying those Indians

up here can get along. I do not like the idea of saying that they can get along, even if old and crippled.

Resolution No. 4 was passed unanimously.

Following discussions are in re the Carter Bill, No. 288.

Mr. Sloan moves that we approve the bill now pending before Congress and asks for its passage.

Evening, October 4, 1919.

Dr. Eastman: It has been moved that we indorse this bill in its present form. Is there any second to the motion?

Mr. Bishop: I second it.

Mr. Morrison

I do not think this bill has anything to do with me nor does it have anything to do with the ones that I left behind me. I am in favor of the freedom of the Indian in every respect and I am against the Indian Bureau in every logical sense. This bill has nothing to do with me as an American Citizen, and an Indian because I have had my allotment under the General Severalty Act and became a citizen long before and I do not need such legislation as this. Today I am a tax payer of Ashland County. There is absolutely no law to show me why I am not a full-

fledged citizen. And if this bill tonight is for the purpose of helping the ones that may want to become citizens, I want to say there is nothing in my judgment today to abridge the rights of citizenship under the law. It is the Indian Bureau that is keeping the Indian down and if this act here wants the ratification of this meeting it must cut out that part about discriminating. My opinion and judgment in the matter is that it has a tendency to help others but not those who have reached the stage of citizenship and I object to discrimination in any class.

Mr. Thomas H. Bishop

Some of us are not citizens. This bill may not be just what we all want but it is the best from two years of effort that we could get out of the Secretary of the Interior. The Indian office did not give any help. A great many say this bill will not

do them any good. It is not for you and I but it is for those who do not have that right to go before Congress. If there is an objection to this bill, I am willing to stay with the crowd.

Sam T. Denomie

I do not favor this bill for the reason that I believe it is fast legis-

lation. I do not favor the bill because it discriminates.

Charles Jackson

I object to that bill just the same as Dr. Montezuma and the others. As Dr. Montezuma says, they have sifted the Indians. I studied that

bill before I came up here. Do you know that that word "incompetent" originated in the Indian Bureau?

Man from California

This bill is for citizenship. I am opposed to citizenship. I do not

want citizenship. I protest against citizenship all over.

Louise J. Bear

I do not know very much about citizenship rights or anything like that but I think I had a little experience this summer with reference to this bill you are talking about. I received a letter from an Indian Agent and in it he says I could lease my lands. I am outside the agency limits and there is a string to it. I could lease my own lands, but the agency is watching me. If I do not do the right thing the agent will pull me back. You hear that you can go on and be citizens if you want to. Why should you not? People from the old world of different nations come here and when they like they apply for citizenship rights and get it. Why do not we? Some of you can do it and if we do not want to, we can live in the old way.

In regard to our old people. I have been sitting here and listening to those who are talking about our old people. It sounds that if we become citizens that we are going to

throw away our old people. I have a mother living yet. She is 92 years old but she is as spry' as I am and I intend to look after her. I am going to apply for citizenship rights. I am going to be a citizen of America and I want to further state that in my old Indian life I used to be what you would call a high headed thing. I had everything I wanted. But, since I became a Christian and received baptism I am in favor of Christianity and if we are going to become citizens of the United States I want every Indian man and woman to bring up their children in the life of a Christian. That is the main thing in every place. Christianity comes first. I used to have everything before and never was satisfied. Government Schools may be all right, but they do not teach Christianity in our Winnebago schools. So I ask of you people to combine Christianity with your citizenship rights.

Mr. White

I have been away from my home for twenty-three years. I have been with the whites. I have been in some of the white schools. I am just as bad as a white employee. I followed the regulations. I did not know how to make a separation, but my people sent me here to look into your meeting, and see how it was going on. In our country—Montana—the first treaty was made in 1855.

The agreement was made that all Indians are going to be free as citizens. My people told me to find out what was going to happen—if Indians are going to be free as citizens, and if everything of the Government was to be abolished.

Mr. Bishop asks Mr. Sloan to withdraw the resolution in regard to the Carter bill.

Elections

Father Gordon suggests the name of Dr. Charles A. Eastman as President.

John Carl: I think it would be a very poor election without any opposition. I want to place a nomina-

tion too. Not that I am dissatisfied with Dr. Eastman, not that I think he would not be qualified and not that I do not think he is not a fighter. But I have a man in my mind. A great many of you know him, have known him for some years. I want to present the name of Thomas Sloan.

Joseph Claymore: I nominate Captain Bonnin.

Charles Jackson objects to the nomination of Captain Bonnin, for the reason that it would not do to

have two in the same family holding office.

John Carl moves the nominations be closed.

The conference decides that the votes will be by rising.

L. S. Bonnin and Father Gordon were appointed to count the votes.

For President, Thomas Sloan received 25 votes, Dr. Eastman 8 and Captain Bonnin 8.

Dr. Eastman moved that the election be made unanimous in favor of Mr. Sloan.

Mr. Sloan

Ladies and Gentlemen of the Society of American Indians: I thank you for the honor you have conferred upon me. I do not know that I shall be equal to it, to the duties.

First Vice-President,

Father Gordon recommends Theodore D. Beaulieu as Vice-President.

John Carl seconds the recommendation.

Dr. J. W. Levy recommends Dr.

In all my life I have never entered upon a duty which is so near my heart as that which is represented by this Society.

Theodore D. Beaulieu

Montezuma, but Dr. Montezuma withdraws his name.

Judge Sloan suggests that Mr. Beaulieu's nomination be made unanimous and the Society agrees.

Secretary and Treasurer

Judge Sloan: I present the name of Mrs. Gertrude Bonnin as Secretary and Treasurer of the Society of American Indians for the ensuing year.

Mrs. Bonnin: I feel that I must at this time make a public statement about my own health which, under ordinary circumstances I would not mention. I have been glad to serve in some capacity these past four years and I think you all know it but I have continued the work against my physician's instructions. I have been very ill and he says that if I expect to recover or

keep well I must rest. I shall not be able to serve you in any way I fear. I am honored to have my name mentioned again but my name will have to be withdrawn because of my health.

Mr. Carl suggests the name of Captain Bonnin, but Captain Bonnin declines.

Dr. Montezuma moves that the matter of selecting a Secretary and Treasurer be left to the officers.

Dr. Eastman does not approve of this, insists that the matter be closed now.

Mr. Bishop moves that Dr. Eastman,

Thomas L. Sloan and Mr. Beaulieu appoint themselves as a committee in which they will have thirty days to select some one to fill Mrs. Bonnin's place.

Dr. Eastman does not approve of this. Dr. Eastman moves that Mr. Bishop act as Secretary and Treasurer and Rev. Coolidge seconds this motion.

Mr. Bishop withdraws his name, but the Society insists so that he finally

accepts the position as Secretary and Treasurer.

Dr. Eastman's name and Dr. Montezuma's name were presented as Editor of THE AMERICAN INDIAN MAGAZINE, but both decline, absolutely.

To date no one had been selected as Editor.

Chairman, Advisory Board, Rev. Sherman Coolidge; Vice President on Legislation, Hon. C. D. Carter.

SEATTLE BOY CLAIMS HE GETS POWER FROM AIR; ASTOUNDS SCIENTISTS

If Invention Proves Real 'Atmospheric Generator,' World's Machinery Is Doomed

Seattle, Jan. 6.—Alfred M. Hubbard, 19-year-old Seattle boy, has done one of two things:

Either he has successfully captured the electrical power of the universe in an easily carried 12-pound apparatus not based on any known form of generator—revolutionizing the world's machinery and turning civilization upside down—

Or else he has constructed a mechanical hoax that baffles the guessing abilities of this city's foremost electricians.

Hubbard's invention, which he insists is an "atmospheric generator" with no hocus-pocus about it, was taken miles away from his home laboratory. With a group of expert electricians observing the test, an ordinary electric lighting globe was attached to the wire terminals.

The light glowed cherry-red for a good hour. Hubbard offered to lengthen the test as many hours as anyone required, by way of proving it wasn't

storage-battery but was making its own electricity minute by minute.

His own claim is that the instrument will continue to produce electrical current indefinitely, or until the insulation rots from the wires.

GUARDS PATENT

Owing to the incomplete state of the patent, Hubbard refused to permit an examination of the internal working of the device. He gives the following general explanation of its structure:

The generator consists of a steel core, magnetized, with several layers of wire wrapped around it. The method of attachment of the wires and other details were not revealed. Magnetism, he says, takes place after the wrapping is done, and after that the instrument needs no further attention.

"This is not a perpetual motion machine," insists Hubbard. "It merely takes electrical energy from the air and turns it into power."

"In a word, I have hitched my wires to the tail of the universe."

"I got my idea," says Hubbard who is a High School graduate, "from working in a factory and watching a belt whirl past. Like thousands of others, I found I could extract a spark from the belt by touching it with my fingertip. This gave me the idea, but my principle is not that of the belt."

All experts who saw the machine in operation agree that there is, of course, a possibility of trickery. But none of them say trickery is certain. All say that Hubbard's claims are amazing, stupifying in their scope, revolutionary—but not impossible.

If Hubbard has done what he claims, with a machine weighing only 12 pounds, he has done these things too:

WHAT WILL RESULT?

He has "scrapped" every gas and steam engine in the world

He has put every big power corporation out of business, by enabling every home to light and heat itself.

He has put every farm on a self-running basis at no cost whatever for power.

He has perpetuated the energy-supply of every manufacturing plant, railroad, steamship, construction works, in the world.

He has rendered fuel useless, putting the coal mines and oil well out of business at one stroke.

If an instrument half a foot long produces power enough to make a bulb glow, then one eighteen feet long will drive the world's largest steamship. Automobiles will speed along with engines smaller and lighter than the present ones, getting their power from the air as it rushes by.

That is—if the instrument is a real "atmospheric generator."

COMMENTS OF THE PRESS

AMERICA'S NEGLECT OF THE INDIAN.

(San Francisco Exchange)

"Western people naturally are more interested in the Indian than their brethren in the Eastern States, but if we are to perpetrate the native American, it is high time that the people everywhere in the United States should take a deep interest in the race," remarked Dr. A. T. Schuler, an educator who has been deeply interested in Indians, at Washington. "The last report of the Indian commissioner gives the total population of Indians, exclusive of the Five Civilized Tribes, at 237,737, and of this number nearly 120,000 cannot speak English, a sad commentary on the stewardship of the white man. Less than one-third can read and write. It would seem from these figures that the Indian educational problem is far from being solved. Arizona has a greater number of Indians in percentage to its population than any other State, there being nearly 45,000 in that State, and of this number a little more than 7,000 can speak English and a few more than 5,500 can read and write. And Arizona boasts of having more college graduates than any other State in the Union in proportion to its population.

"We have got to take care of the Indian. He was a good fighter, what few there were of him in the world war, and he threw terror into the Hun. America cannot afford to have the red man pass."

FIND CARVING INDIAN MADE OF HIS SQUAW

Was Cut Originally as Memento of Her After She Was Drowned in Upset

(New York World)

On an old cedar log in the village of Copemish is mute evidence of an Indian brave's great love for his squaw. The unspoken expression is in the form of a carved face of an Indian maiden, the circumstances around which tell of a love as devoted as any modern love story.

Albert T. Sanders and his two brothers, John and Henry, are amateur hunters and trappers. Years ago they went to the Upper Peninsula and camped on Ford River. They met an Indian, John, then 104 years old, but active as a schoolboy. John told the following story:

There was a young brave who took his squaw from Marquette and came to Ford River to trap. He was very much in love. He was a good paddler, but he couldn't keep his eyes off his squaw. The canoe rushed into some brush near shore and capsized. The brave escaped, but the squaw did not come up. The young brave wouldn't go away. Day after day he searched near the spot of the drowning in vain. All that summer and fall he searched. The river never gave up the body.

In despair one day he gave up, and on a large cedar tree near the river he carved a picture of her as a memorial. It was his last tribute.

Then he left this region and never returned.

The Sanders brothers were impressed with the legend and started to hunt for the carving. That was 18 years ago. Their first search was fruitless. But they did not give up. Fourteen years later they again took up the search. Again they failed to locate the carved image. They began to doubt the story of Indian John.

Two years passed and again the Sanders brothers went North to hunt and trap. One day while waiting for deer near the Ford River they saw the cedar tree. And there was the carving, weather beaten but clear. Albert Sanders chopped it out and had it framed, and it is now in the possession of Mr. Sanders, who has had it copyrighted.

given each evening during the fair at the Indian camp grounds just west of the city, and this afternoon a daylight victory and war dance was given before a big crowd of fair visitors. A big parade of the Indians in full dress was given through the streets of the city this morning, headed by Harry Black, Cheyenne, carrying a big American flag.

Soldiers and sailors day at the fair yesterday brought the largest crowd of the fair, the war mothers having tendered a basket dinner at noon and a pavement dance yesterday evening.

Livestock and agricultural exhibits at the fair are considered as the best in the history of the county by the judges. A parade of the winning livestock was held this afternoon which was four blocks in length.

INDIANS USE HUN SCALPS IN DANCE

**Realistic Victory Celebration Held
by Tribes at El Reno Fair**

(Oklahoman)

El Reno, Okla., Sept. 12.—(Special)—Bearing real German scalps, wooden shoes and other relics of the world war, the 400 Indians who are encamped here for a celebration of the victorious return of their warriors are proving the big feature of the Canadian county fair in progress here, their victory dances being the chief attraction.

The scalps and relics were brought back by their tribesmen from overseas, and are adding a realistic touch to the dances. Exhibitions have been

BABES OF INDIANS NEAR PERFECTION MARK

**Remarkably High Scores Are Made
at Fair on Reservation**

(Milwaukee Journal)

Ashland, Wis.—Out of a dozen babies of Chippewa Indian parents, entered in the "better babies" contest at the annual Chippewa fair at Odanah, one at least, proved to be almost a perfect specimen, and only the most searching medical tests disclosed minor defects in any of the entries.

Standard score cards issued by the American Medical association were used, and the examinations and markings were made by Dr. H. A. Sincock, government physician, as-

sisted by trained nurses. The examinations included not only the family history of the child, but oral and dental examinations, measurements of the body and its parts, eye, ear and throat examination, and fully 100 tests.

Vernella Theresa LaValle, who took first prize among the girl babies scored 99½ per cent, which physicians say is remarkable, in a severe test of this kind. She is the 5 months' old daughter of Walter LaValle and Frances DaCotten LaValle. The first prize winner among the boys was Harris Alfred Bennett, 10 months, son of John and Maggie CaDolte Beanett. His markings footed up to 97½ per cent.

SAYS HER INDIANS SET MORAL MARKS FOR US

"White Man Lie Too Much," Is Seminole's Summary That Mrs. Willson Accepts

(New York Herald)

"When I come to New York from the Florida Everglades, I wonder whether I have not reached a prison," said Mrs. Minnie Moore Willson of Kissimmee, Fla., at the Hotel Imperial. "Every house here locked up; every door bolted; in the restaurants signs, 'Not Responsible for Coats and Hats'; the streets full of police; the papers full of court trials and murder stories!"

"In the picturesque palmetto camps of the *Seminole Indians* in the Everglades wilderness there are no locks, no doors, no police, no laws, no trespassing, no murder, no lying, no

cheating, no stealing, no private property. There is, however, order. There is peace. There is respect. There is honor.

"Me no want to be civilized," said an Indian brave to me, as I tried to explain the charms and benefits of the white man's culture. 'By and by big sleep come. Me want see Great Spirit. Me want see my grandfather. Me no think white man find Great Spirit easy.'

"When I walk up Broadway," she added, "I understand the Indian's viewpoint."

Mrs. Willson has been for many years admitted to the personal friendship of the Seminole tribe. She is the only white woman to enjoy this privilege. She was very active in the movemnt which, in 1917, resulted in a Government grant of 100,000 acres of land to the tribe. She wore yesterday a beaded vest of colored oak leaves, which she said had just come to her as an anonymous gift from some Indian maker. It was the more flattering because of the symbolism of the colors. The pink meant honor, the yellow truth; the white purity, and so on.

Mrs. Willson proudly exhibited snapshots of Billy Bowlegs, Tommy Doctor, Aunt Polly Parker and other famous members of the tribe snapped on her own front lawn.

"It took me years to gain their confidence," she said, "in spite of the fact that my husband had known them from the time he was a little boy. They are very suspicious of white men. They have a saying, 'esta-hadkee, ho-lo-wa-gus loz-ee-o-jus.' (White man no good. Lie too much.)"

The language, she said, is full of

pithy and descriptive phrases. An Indian who had never seen an elephant before, saw one in a circus parade. He christened it "e-po-lo-wakee"—(heap long nose).

300,000 COUNT 'EM

(New York Herald)

More than three hundred thousand Indians, descendants of the simon pure original Americans, demand the same rights—as voters and so on—as naturalized persons from everywhere. This looks like a form of self-determination that has something to be said for it.

THE UNIVERSITY'S ESKIMO FIND

(Philadelphia Bulletin)

A cablegram from Nome announces that a local explorer is bringing home to the University Museum a lot of Eskimo mummies to be "digested" by scientists. It is understood that this refers to scientific, and not alimentary operations. The aborigines are said to have been dead for several centuries and may belong to the period of the extinct mammoth, so that their arrival here will be of great intellectual interest.

Curiously enough this expedition

to the Arctic is expected to reveal something over which anthropologists have been pondering for generations. Who are the Eskimo? Whence came they? How and why have they made such an amazing adaptation to environment, seeing that better opportunities seemed to lie close at hand?

Some ethnologists think that the Eskimo are only *American Indians* driven by some outward pressure or inward urge to the ice fields of the North some centuries ago and that they found conditions so satisfactory to themselves that they never cared to return, although that has always been possible. This supposition, however, is only a theory, and any additional light on the subject will be welcomed not only because of its inherent interest, but because it may have some bearing upon the origin of man.

In Europe scientists read with facility the history of mankind through some 40,000 years, owing to remains in caves or dug from detritus. They conjecture far behind this with some degree of probability, and then leap as far back as a million years in guesses as to the origin of the human race. This continent has so far given little testimony, and probably because it has been so little explored. It would be a satisfaction to know that an explorer for a Philadelphia institution had accomplished something toward settling, or at least throwing light on, a most interesting scientific problem.

1
s
e
r
e
t
e
s
or
e
at
y
ed
ys
n,
y
ill
ts
ay
in

th
nd
ng
om
pe
a
he
on
ti
as
ld
an
tu
to
ng
fic

V
Z
A
H



The Society of American Indians

1. Is a definitely organized constitutional body; 2. Has a definite working platform; 3. Holds an annual conference of nation-wide importance; 4. Publishes an annual report of great interest; 5. Issues an official organ known as *The Quarterly Journal of the Society of American Indians*; 6. Requires its bonded Secretary-Treasurer to publish a duly audited report of all receipts and disbursements; 7. Maintains a Washington office; 8. Is governed only by persons of Indian blood; 9. Invites every Indian and friend of the Indian race to unite with it for the uplift and advancement of the race; 10. Seeks to promote the highest interest of the race through every legitimate channel; 11. Is endorsed by the most earnest and advanced members of the Indian race and by hundreds of thinking white citizens, including educators, scientific men, and clergymen of *every* denomination; 12. Is in touch with every influence affecting Indian affairs, and its advice is respected; 13. Is a growing factor in the right adjustment of the American Indian to the conditions of modern civilization; 14. Needs you, your interest, your support, your enthusiasm; 15. Is a definite and demonstrated success because it is on the right road.

THE OBJECTS OF THE SOCIETY

First. To promote and co-operate with all efforts looking to the advancement of the Indian in enlightenment which leave him free as a man to develop according to the natural laws of social evolution.

Second. To provide through our open conferences the means for a free discussion on all subjects bearing on the welfare of the race.

Third. To present in a just light the true history of the race, to preserve its records, and emulate its distinguishing virtues.

Fourth. To promote citizenship and to obtain the rights thereof.

Fifth. To establish a legal department to investigate Indian problems, and to suggest and to obtain remedies.

Sixth. To exercise the right to oppose any movement that may be detrimental to the race.

Seventh. To direct its energies exclusively to general principles and universal interests and not allow itself to be used for any personal or private interest.

EXECUTIVE COUNCIL AND ADVISORY BOARD

President, Thomas L. Sloan, 3459 Macomb, N. W., Washington, D. C.

Vice-President, Theo. D. Beaulieu, White Earth, Minn.

Secretary-Treasurer, Thomas G. Bishop, 711 20th Street, N. W., Washington, D. C.

Chairman-Advisory Board, The Rev. Sherman Coolidge, Denver, Colo.

Vice-President, Membership, John Carl, Mahnomen, Minn.

Vice-President, Education, James Irving, Woodstock, Minn.

Vice-President, Legislation, Hon. C. D. Carter, Washington, D. C.

Immediate Needs of the Society

No organization can exist unless its members are workers. If the Officers are to work, funds must be provided. The Society of American Indians requires immediately a considerable working fund if its work is to remain effective.

This is an individual appeal to YOU to immediately send as large a remittance as you possibly can to the Society. A \$5.00 contribution from every member will be none too large.

Let no member or friend of the Society neglect this appeal. Our work and our aims must be preserved. Do not kill all that we have striven to upbuild by your individual neglect.

Ever since the outbreak of the war we have been doing for others. We have given freely of our funds to help win the war. Our Society and our Magazine has sent out no appeal for itself and has not asked for money. But we must have money now.

The rights of our Indian people must be protected, the expenses of organizing a defense must be provided for and the Executive offices must have working funds. Remember no officer has a salary and that all money goes into the work.

Your contributions will build up the power of the Society and make its work effective during these critical times. Liberty Bonds will be as acceptable as cash. Why not provide a Ten Thousand Dollar Fund in Liberty Bonds alone?

If you have no means for adding to our Treasury by all means drum up new Members. Get a Member today,—get ten.

If you are an old member and in arrears, Pay your dues,—pay up for five years ahead!

Remember that your Society cannot do more or greater work than the sum total of its individual effort. What has been your effort this year?

Make an effort now to send any sum from \$5.00 to \$100.00. If you cannot do this send your Liberty Bond as a contribution to the Liberty of the Red Man in America!

This is an individual appeal to YOU.

Just do this: Pronounce your name, and say, "I will right now swell this fund by sending, —" and here name the biggest amount you can. Then respond to that promise!

